

Jehovah our Righteousness ;
OR THE
JUSTIFICATION
OF
Believers
BY THE
Righteousness of Christ only.
Asserted and Applied
IN SEVERAL
SERMONS.

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L O N D O N,
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To the Most Illustrious
WILLIAM Duke of Bedford,

Grace, Mercy and Peace from God our
Father, and from the Lord Jesus
Christ.

May it please Your Grace,

I Cannot forget your Grace's Kindness and
Bounty to me in a Troublesome time of Per-
secution from Man, and a Dark-day of Visi-
tation from God; when, by a Disease, I was
brought near the brink of the Grave. In Gra-
titude, I offer your Grace a Discourse of that
Everlasting Righteousness which we have
in Christ, and of that Eternal Salvation we
enjoy by him. Some may be wrapt up in the
Skirt of Providence, as the Hair in the Skirt
of Ezekiel's Garment, Ezek. 5. 3, 4. for a
few years, yet, at last, be brought forth, and
be cast into the Eternal Fire of God's Wrath,
2 Thes. 8, 9. It will be sad to have a Re-
prieve for time, and then to feel a dreadful
Execution for Eternity; but through the
Righteousness of Christ, God may not only, as
a Patient Creditor, forbear us for years; but,
as a Righteous Judge, justify and discharge
us for ever. Diogenes Laertius, in vita

The Epistle Dedicatory.

Socratis, tells us, That Apollodorus brought Socrates a Rich Garment to put on, and Die in. I here Present to your Grace the Glorious Garment of Christ's Righteousness, both to Live on, and to Die in. Our blind Ancestours, at a dear rate, purchased a Monk's Habit to be Buryed in: but I here tender to your Grace the Beautiful Habit of our Great High-Priest, to Adorn and Secure your Soul for Time and Eternity. The builders of Spiritual Babel are strangely confounded in their Language; they deny the Imputation of Christ's Righteousness; yet promise their Benefactors that they will Communicate to them the Merits of their Order. Sir Edwyn Sands, in his Religion of the West, Relates, That he heard a Capuchin Preach, and that in his Sermon (as a high act of Charity) he said, That he would divest himself of all his Merits, and put them on the Congregation that heard him; but he himself would stand before God, as the greatest Sinner of them all. But what a high strain of Pride is this, to deny the Imputation of Christ's Righteousness, and yet allow the Imputation of their own Merits to others, as if Sackcloth could Adorn, but not the Son of Righteousness. Tucquet, in his Spanish History, informs us, 'That Philip the Second, King of Spain, was (when Sick)

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directed to take a Crucifix in one hand,
and a Candle Consecrated to the Virgin
Mary, that is worshipped at Monserat, in
the other hand, and in this posture to meet
Death, the King of Terrors. But is it not
infinitely better, that the Lively Picture of
Christ Crucified, as drawn in the Gospel,
should be before the eyes of our Minds? and
the Son of Righteousness be grasped and held
fast in the Hand of Faith, that Death may
be disarmed of its Sting, and divested of its
Terror. The Doctrine of Justification as-
serted in this Treatise, is opposed by many.
Socinians deny the Death of Christ to be the
Price of our Redemption: Others seem to
over-look the Active Obedience of Christ,
as it were not the matter of our Righteousness.
The Apostle saith, That Christ was made
under the Law to Redeem us, Gal. 4. 4, 5.
This expression, made under the Law, is not
to be Restrained to Christ's being made un-
der the Curse of the Law, the Phrase is o-
therwise taken in the same Chapter, Gal. 4.
21. You that desire to be under the Law.
Surely the Jews did not desire to be un-
der the Curse of the Law, but under the Com-
mands of the Law, as a Covenant. We are
poor and weak, as well as guilty Creatures: we
need not only that Christ, by enduring the
Curse on the Cross, should reverse the Sen-

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rence of Death, but also, that he should obey the Law, and so take it off from us, as a Covenant of Life. If the Sentence of death should be abrogated for the time past, and the Law stand in force, as a Covenant of Life for the time to come, our State would be hopeless and desperate. Some account Faith to be too small and mean a thing for us to be Justified by; as Naaman thought Washing in the Waters of Jordan to be too slight a Meanes to cure him of his Leprosy, 2 Kings 5. 11, 12. and therefore, by Faith, they understand all Obedience to the Gospel, that flows from it; as when the Jews lost the Spiritual meaning of the Sacrifices, as they did Typifie Christ, Isa. 53. 10. they thought the Offering of a Beast to be a cheap Sacrifice, therefore they would arise higher, and Offer the First-Fruit of their Body for the Sin of their Soul, Micah 6. 7. So when some consider not, or over-look the Office of Faith, as it is an Instrument to receive Christ and his Righteousness for Justification; they debase Faith as a mean thing, and Introduce all New Obedience as the condition of Justification. This is to make a Gospel Justification like a Legal Justification, wherein Men's own obedience was the Matter of their Righteousness, and the condition of their Justification. The Wrath of God is Revealed
from

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from Heaven against us for our Ungodliness, and Unrighteousness, Rom. I. 18. And how might our hearts sink, if the Righteousness of God were not Revealed in the Gospel for our Comfort and Support? * Some distinguish be- * Cartwright.

tween the Righteousness of the

Law, and τὴν Δικαιοσύνην ἐκ τοῦ νόμου

Rom. 8. 4. Phil. 3. 9. The Righteousness of the Law is in some Measure fulfilled in Saints, as they have Graces, and do Actions, in some measure, conformable to the Law: but yet the Scripture denies, and disavows Christians having the Righteousness that is of the Law, that is, such a perfect and compleat Righteousness as the Law requires for Justification. But it is the Righteousness of God that we must fly to, and take hold of for Justification. It is this Righteousness that gives us ground to conclude, that God will turn again and have compassion on us, Micah 7. 19. and that he will not return to destroy us, Hos. 11. 9. God will not execute the Fierceness of his Anger, but expresses the Heat, and Height of his Love, in adopting us into his Family, setting us at the Table to Feast, and placing us in the Throne to Reign with Christ, Luke 22. 29, 30. Rev. 3. 21. We cannot break through an Host of sins, and get to the Fountain of Life, or venture into

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the Presence of God, that is a Consuming Fire, if we are not Armed with this Righteousness. That your Grace may continually come into this Righteousness, as your Fortrefs and Castle; Live on it as your most precious Food and generous Cordial, and, at last, be found in it, as your Glorious Garment, is the sincere desire, and shall be the earnest Prayer of

June 11th,

1696. Your Grace's most humble

Servant and Oratour,

Samuel Tomlyns.

Several

Several
SERMONS
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Jer. XXIII. 6.

In his Days Judah shall be saved, and Israel shall dwell safely: and this is the Name whereby he shall be called, The Lord our Righteousness.

IN the Fifth Verse of this Chapter we have a Prophecy and Promise of Christ; God saith, That he would raise up to David a Righteous Branch. David had too many corrupt

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Children, and degenerate Plants, that did turn off from, and walk contrary to his Piety ; but the Lord would raise up to *David* a Plant of Renown , a Righteous Branch. Of this Branch it is said , That he should Reign and Prosper ; his Dominions should neither have Bounds or End , his Kingdom should neither be kept down, or beaten down in the World; he should execute Judgment and Justice in the Earth, *Psal. 2. 4.* He should rescue the Elect from bondage and slavery, and break Satan, the great Oppressor in Pieces ; and destroy those that obstinately adhere to him.

2ly. He should do God right, and execute his Law by writing it in the Hearts of Men by his Spirit. The Law requires Love to be rendered to God, and our Neighbour ; but our flesh is repugnant to both : Self-Love eats us up, and devours both what is due to God. and what belongs to our Neighbour. The Law makes its demand, it calls for the Love we owe God and our Fellow-Creature ; but is still contradicted, till Christ renews our Nature, and kindles in us both fervent Love
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to God, and sincere Love to our Neighbour. Even thus the Messiah, born after *Moses*, and so may be said to be his Younger Brother, raises up Seed to him, directs mens Hearts into the Love of God, and inflames their Souls to the Love of their Neighbour. In the words of the Text, we have another Promise concerning the sweet Effects and blessed Fruits of Christ's Kingdom. In his Days *Judah* should be saved, and *Israel* dwell safely. Christ's Kingdom is for the salvation of men. In *Zech. 9. 9.* it is said, *Rejoice thou Daughter of Sion, thy King comes*: But in *Ij. 62. 11.* it is said, *Behold thy Salvation comes*. Christ is a saving King to enslaved and perishing sinners.

In the Text we may observe these several parts:

1. Here is a great Benefit promised, and that is salvation; *Judah shall be saved*, *Mal. 2. 3.*

2. We have the perfection and continuance of this salvation, *Israel shall dwell safely*, *Rom. 16. 20.* Spiritual Enemies shall be so subdued, trodden under foot, and destroyed, that they shall

shall never recover, and lift up themselves to enslave and oppress the people of God. The uncircumcised and unclean shall no more, as Conquerours, pass through the Church of God, *Is. 52. 1. Her Walls shall be called Salvation, and her Gates Praise, Is. 60. 18.* Saved and Redeemed Saints may serve without Fear, *Luke 1. 74, 75.* They shall not be cast out by Christ, *John 6. 37.* They shall not by Satan, or sinners, be plucked out of Christ's hands, *John 10. 27, 28.* They shall not, by the mutability of their own Wills, depart from God, *Jer. 32. 40.* So they have no ground to dread, that Christ will divorce them, that sin shall enslave them, and that Satan shall ensnare and devour them.

3. We have the Persons to whom this Promise is made, *Judah and Israel*: But doth the Sun of Righteousness shine only on *Canaan*? Is the Salvation of the Messiah restrained to One Nation? No, Christ is the Saviour of the World; *John 4. 42.* We read of a common Faith, *Acts 1. 9.* and a common Salvation, *Jude v. 3. The Hedge is pluckt up, Luke 14. 23. The Wall of Par-*

Partition is broken down, Eph. 6. 14. The Old Enclosures are thrown open, and Christ is God's Salvation to the Ends of the Earth, Isa. 49. 6. But why then is Judah and Israel mentioned? Answ.

1. They were the Ancient, and for some time the only people of God: They were then in being, to receive and embrace the Promises. God did know, esteem, love, deal better with them than with other Nations, *Amos 3. 1. Psal. 147.* and the two last Verses.

2. They were as it were, the Representatives of, and the Trustees for the Church Universal; the Oracles of God were committed to them, *Rom. 3. 2.* the Covenant was made with them; the Promises of God were given to them, *Rom. 9. 4.*

3. Believers of the *Gentiles* are now grafted into this stock of the *Jewish Church*, they are planted among the Natural Branches; partakers of the Olive and its fatness, &c. *Rom. 17. 24.* they are Fellow-Heirs of the same Body, and Partakers of God's Promise in Christ Jesus, *Eph. 3. 6.* and this is both the meaning, and the fulfilling of that Scripture, *Ezek. 47. 22.*

You shall divide the Land by Lot for an

Inheritance unto you, and the Strangers that sojourn among you, and that shall beget Children among you ; and they shall be unto you, as born in the Country, among the Children of Israel ; they shall have Inheritance with you among the Tribes of Israel. Canaan was not only a Type of the Eternal Inheritance, but also a Shadow of a Spiritual Canaan of the Church of God, and its Priviledges. To sojourn among the Tribes of *Israel*, seemeth to be the same as to be grafted in among the Branches, and to have an Inheritance among the Tribes of *Israel*, may well be expounded by the *Gentiles* being made Partakers of the Olive and its Fatness ; and that Provision that is made for the Children that Strangers should beget , that they should have an Inheritance among the Tribes of *Israel*, seemeth to me to point out the Church-Membership of the Children of the *Gentiles*, and that they shall be put into the same Place, and enjoy the same Priviledges that the Children of the *Israelites* had. This sense seemeth at least very probable. We never find that material Canaan was divided among the *Israelites* and Strangers, and
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as this was not practised for the time past, so it seems not possible or practicable for the time to come, that the *Gentiles* should have a share in such a narrow and short Land, as *Canaan* is, and possess it together with the *Jews*.

4. The Believing *Gentiles* are now the *Israel* of God, and Spiritual *Jews*, *Gal. 6. 16. Rom. 2. 29.* As there is a Spiritual, Altar, Temple, Circumcision, Spiritual Sacrifices, so there is a Spiritual *Israel* and *Judah*. True Believers are *Israel*, for they wrestle with God to obtain an eternal Blessing; *Gen. 12. 2.* and they are Spiritual *udab* as they praise God for the obtaining of an everlasting Salvation, &c. *Rev. 12. 11.*

4thly, We have the time when these Promises shall be most eminently perform'd, and that in the Days of Christ, in his Days *Judah* shall be saved.

5thly, We have an honourable and glorious Name given to, and put on the Messiah; this is the Name whereby he shall be called, *the Lord our Righteousness.* There is something

extraordinary imported, and signified by this Name, that *Jehovah* that requireth Righteousness of us, should himself become Righteousness to us; that he who hath imposed righteous Commands on us, and hath denounced for our disobedience righteous Threatnings against us, should to secure and preserve us, or be made Righteousness to us: This is admirable and wonderful, that *Jehovah* should provide a Laver to wash us, and work out a Righteousness to cloath and adorn us. This is such a rare and stupendious thing, that the Son of God by this gracious Condescension to us, by this merciful Provision for us, hath acquired a new, honourable and everlasting Name.

The Words afford us two Points of Doctrine,

1. That in Christ's Days *Judah* and *Israel*, *Jew* and *Gentile*, shall be most eminently, and signally saved.
2. That *Jesus Christ* is, and shall be called, the *Lord our Righteousness*.

1. That

Dock. 1. That in Christ's Days, *Judah* and *Israel*, *Jew* and *Gentile*, shall be most eminently saved. For the prosecuting of this Doctrine; 1. I shall shew you what Days are meant and intended by the Days of Christ. 2. What this Salvation is, that shall be given forth in his Days. 3. Why Salvation is by way of Excellency said to be bestowed in his days; and then more eminently communicate

1. What days are meant by the Days of Christ. *Ans.* The Days that begin from the incarnation of the Son of God, and continue and run on to his second coming; these in Scripture are called his Days, *Psal.* 72. 7. *In his Days shall the Righteous flourish;* and these days are Long days, for it followeth, *and an abundance of Peace there shall be as long as the Moon endureth.* So that the days of the Messiah do run parrallel with the Moon as to their duration. God had promised to him, that *he should prolong his Days,* and the pleasure of the Lord should prosper in his Hand, *Isa.* 53. 10. It is a wonderful Condescension, that he whose goings forth were from everlasting, and
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was ancienter than days, should take an Humane Nature, and live a life in it that should be measured by days : The Time since Jesus Christ was exhibited, and manifested to the World, is called his days.

2. What is this Salvation that Jesus Christ bestoweth ? I shall shew you

1. The Nature : 2ly, The Properties and Adjuncts of this Salvation. I shall first explain the Nature of it ; This Salvation hath two parts, 1. A Privative, 2. A Positive part.

1. A Privative part. It is Salvation from the most dreadful Evils,
1. It is Salvation from Sin, *Matth. 1. 21. thou shalt call his Name Jesus, for he shall save his People from their Sins.*
2 *Tit. 14. he gave himself to redeem us from all Iniquity.* His Blood is the precious Red Ink to blot out our Transgressions ; and the most wonderful Red Seas to drown the Spiritual *Egyptians* ; the Host of our Iniquities in Christ, was but baptized in the deep Waters of sorrow and sufferings, but he drowned for ever all our sins. God made war with Christ, to make peace with us, *Zech. 13. 7.* God
saves

saves by Remission of Sins, *Luke 77.* and by the washing of Regeneration, and the renewing of the Holy Ghost, *Tit. 3. 4, 5.* God made him an instance of Severity, that we might be eternal Monuments of Mercy.

2. Christ saves from wrath. Jesus delivers from the wrath to come, *1 Thes. 1. last.* *Being justified by his Blood, we shall be saved from wrath, through him,* *Rom. 5. 9.* The Apostle doth not mention whose wrath, but means the wrath of God: This wrath is so formidable, and terrible, that all other wrath is as nothing, doth not deserve the Name of wrath; it is but a false, or painted Fire, a Bubble, an empty Name and sound. God can array all the Creatures, as his Hosts in Heaven and Earth, to fight against Sinners: He can awaken and stir up Conscience, to accuse and condemn the Sinner, and so make him both a Burden and a Terrour to himself. God can remember, and set all our Transgressions before our Sight, and fix our Eyes on this dreadful and dismaying Object, that they shall never divert or look off from it. God
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can pursue Sinners with punishment in this world, and meet them with more dreadful vengeance in another World; he can strike and support the Criminal at once; he can blow up the Fire of his Anger and preserve the Souls and Bodies of Sinners to be eternal Fuel to it; he can make extremity, and eternity of Misery, to meet in the same Person. It is amazing wrath to make a bundle of Tares, to subsist, and continue in the Furnace for ever; to be immortal Fuel to an eternal Fire: It is from this dreadful wrath that Jesus Christ saves his People.

2. There is a positive part of this Salvation. 1. Jesus Christ saves and quickens us. *The Dead hear the Voice of the Son of God, and they that hear it shall live*, John 5. 25. As God breathed the Breath of Life into Adam's formed Body, and he became a living Soul, Gen. 2. 7. so Christ breathed on his Apostles, and said, *Receive you the Holy Ghost*, John, 20. 22. the Life of Saints, is a Beam of, and a stream from the Life of Christ, Eccl. 2. 20. How noble is their Life? They live by

by Christ's living in them; through the Spirit they are ingrafted into Christ, are Branches of the true Tree of Life; they are in him, who is the true God, and Eternal Life, 1 *John* 5. 20. 2ly, Christ saves them, and builds them, *Zech.* 6. 12, 13. The Branches should grow up out of his Place, and he should build the Temple of the Lord; we fell, and were ruined in and by *Adam*, and we lay in Ruines and Rubbish, till Christ doth lift up his Feet to our Desolations; doth with Pity behold, and in Mercy raise up our Ruins. Satan dwells in, and rejoices over these Ruins. Those that are pulled down with respect to God, may be said to be built up with respect to Satan; as Ruins of a House are of no use to us, so ruined Creatures are altogether unprofitable to God, *Rom.* 12. O this is great Mercy, for Satan to be dispossed and ejected, and for Souls to be framed as a holy House, and to be built up as a Spiritual Temple for God to inhabit, and be worshipped in. Those that are God's Temples are animated by his Spirit, and are filled with his Glory

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at once; they are framed to be a Habitation for God, and fitted to be Inhabitants with him in the Heavenly *Jerusalem*.

3. Christ saves waters, and improves our dry Ground, our Barren Land, *Isa. 44. 3.* God, saith he, *will pour water on him that is thirsty, and Floods on the dry Ground.* And God thus explains the meaning of this Metaphor, *I will pour my Spirit on thy Seed, and my Blessing on thy Off-spring.* We are by Nature a wretched, dry and barren piece of Ground; we did ly upon improvement to none, but to the Heavenly Husbandman; it was the second *Adam* only that could enrich such a hungry and dry Ground; he that can give the Spirit, as Rivers of Living Water, *John 7. 37, 38, 39.* He invites Sinners to come and drink: Thirsty Souls may here drink in the very Fountain of Grace, the Spirit, and so be enabled to send forth Spiritual Rivers, to stretch and solace others. Christ can cultivate, and manure the Wilderness, cause it to be well watered, *Isa. 35. 6, 7.* and so to become a pleasant *Eden*, a delightful and

and fruitful Paradise to God ; as God had a River in the Clouds to improve and enrich *Canaan*, *Psal.* 65. 6. *Thou visitest the Earth, and waterest it, thou greatly enrichest it with the River of God, which is full of Water.* So Christ hath a better River with him in Heaven, and this River he sends down, and lets it in, and turns it over our dry and barren Land : When *Hannah* was delivered from Barrenness, she calls this God's Salvation, and rejoyceth in it, *1 Sam.* 2. 1.

4. Christ saves and anoints, and perfumes his Redeemed People, *Ezek.* 16. 9. *I thoroughly washed away this Blood from thee, and I anointed thee with Oyl.* Here is plain allusion to those precious and sweet-smelling-Oyls that great Persons were anointed and perfumed with, *Ester* 2. 12. *Psal.* 23.

5. Christ doth not only wash away the guilt of Sin with his Blood, but also anoints his People with his Spirit, and its sweet smelling Graces. Believers are called Christians, because they partake of the Ointment of his Spirit, *2 Cor.* 1. 21. And the Church is said to ascend as Pillars of Smoke, perfumed

fumed with Myrrh and Frankincense, and all the powders of the Merchant. *Cant.* 3. 6. Christ doth not only take the stink of our Sins, from the Nostrils of God, by his sweet smelling Sacrifice, *Eph.* 5. 2. but also perfumes us with the sweet Odours and Powders of his Graces. The Ointments, the Garments of Saints, cast out a sweet smell, *Cant.* 4. 10.

5. He saves and cloaths us, *Rev.* 3. 18. he puts white Raiment on us, that the shame of our Nakedness may not appear. He takes from Sinners their fordid Garments, and cloaths them with change of Raiment, *Zech.* 3. 3, 4. We could not provide any Wedding Cloaths for our selves, if Jesus did not give them to us, and bestow them on us. *To her was granted to be cloathed in fine Linen, white and clean, which is the Righteousness of Saints,* *Rev.* 19. 8. Jesus Christ doth not only cover us with the Robe of his Righteousness, but also adorns and beautifies us with his new Nature; we are made Partakers of Christ, *Heb.* 3. 14. We have a Spiritual Understanding; we have the Mind of Christ. *1 John* 5. 20. and

and the Bowels or Affections of Christ, *Phil. 1. 5.* We are to put on the Lord Jesus Christ, *Rom. 13. 14.* his Mind must be put upon our Mind, his Will on our Will, his Affections on our Affections; nothing of our own should be seen or appear, but all the Faculties of our Souls should be covered with the Livery of Jesus Christ. This Apparel wears fresher, and will last to Eternity.

6. Christ saves and adopts, *John 4. 12.* *To as many as received him, gave he power to become the Sons of God.* He was so far from envying us, or grudging of us this Priviledge of Adoption, that he vailed his own Sonship under the form of a Servant; he was made under the Law, and died, that we might receive the Adoption of Children, *Gal. 4. 4.* He doth not only save Criminals from Execution, but also, makes them Heirs of a Kingdom, and an eternal Inheritance, *James 2. 15.* *Heb. 9. 5.*

2dly, I shall now shew you the Properties and Adjuncts of this Salvation.

1. It is for the present, mostly a Spiritual Salvation, our Souls live, *Isa.* 55. 3. our Souls find rest, *Matth.* 1. 28. our Souls are saved, *1 Pet.* 1. 9. our Souls do delight themselves in Fatness, *Isa.* 55. 2. But the Bodies of Saints are often in this World exposed to Poverty, Hardships, Imprisonments, grievous Sufferings, and cruel Deaths; and these Evils do cloud the Saints Adoption and veil their State of Spiritual Salvation. This

caused the Heathens (as *Lactantius* tells us) to say, that Virtue was an empty thing. If

Men had not Riches, Honours, exemption from Sufferings, freedom from outward Evils, and Victory over Enemies; but Christ hath not made the Earth, and Plenty of Worldly Enjoyments, as a Jointure to his Spouse the Church, but tells his Disciples, that *in the World they shall have Tribulations*, *John* 16. last. that those, that will live Godly, must suffer Persecution, *2 Tim.* 3. 12. there is an irrevocable Sentence passed on the Old Man, on the natural Body, that it shall return

return to the Dust, and this Sentence must be executed, *Gen. 3. 19.*

2. This is a Righteous Salvation; this is intimated in the last part of the Verse, *Judah shall be saved, and that, by him who is the Lord our Righteousness.* God is just in punishing sin on Christ, that he may be just in pardoning it to us, *Rom. 3. 25, 26, 27.* God will not tare Believers in pieces, according to his Threatning, *Psal. 50. 22.* Because the Vail of Christ's Humane Nature, his Soul and Body was divided, and rent in twain, *Heb. 10. 19.* God may in a righteous way, build up Sinners out of their Ruins, because the Temple of Christ's Body hath been destroyed, and pull'd down to the Dust. Jesus Christ, though a Tree of Righteousness, was cut down, that many Branches of Righteousness might spring out of this precious Root; he was sowed in the Dust, that he might be multiplied, and many might, from this holy Grain, spring up to Everlasting Life, *John 12. 24.* God cloathed himself with the Garments of Vengeance, and loaded Christ with sorrows, that he might

cloath us with the Garments of Salvation, &c. *Isa.* 1. 10. As the living Sparrow was dipt in the Blood of the slain Sparrow and so let fly, *Lev.* 14. 5, 6, 7. so we have liberty in a righteous way, by being dyed in Christ's Blood. Jesus Christ can marry us, because his Soul and Body were divorced, to reconcile us to God. And he can repair and restore the beautiful image of God to us, because his Visage was marred more than any Man's, and his Form more than the Sons of Men, *Isa.* 52. 14. This is the excellency and glory of the Christian Religion, above all the pretended Religions in the World, that it sheweth how God may pardon sin in a condecient manner, in a way becoming of himself, and not reflect on his Holiness, reproach his Justice, or wrong his Law, *Heb.* 2. 10. *It became him, of whom, and for whom, are all things, in bringing many Sons to Glory, to make the Captain of their salvation perfect through sufferings. Such an High-Priest became us, who is holy, harmless, undefiled, and separate from sinners,* *Heb.* 7. 26. God is more honoured, and his Law

Law exalted by the sufferings of Christ, than if we had fell under the Curse, and lain in Hell for ever.

3. This is a powerful Salvation : God laid the help of Sinners on one that is mighty, *Psal.* 89. 19. God hath raised up for us an Horn of Salvation, *Luke* 1. 69. one that is able to pierce through, and to push down all the Enemies of our Salvation. The Captain of our Salvation is the mighty God, *Isa.* 9. 6. no Enemy can stand before him, or prevail against him ; no Disease is so strong, or malignant, but the great Physitian can cure it ; no Dross cleaves so close to us, but he can separate it from us : Christ is a refining Fire to his People, and a consuming Fire to their Enemies : As the first *Adam* corrupts and defiles inevitably, so the second *Adam* can renew, cleanse, sanctify irresistibly. And infallibly he can speak so, as to cause the Deaf and Dead to hear, *Isa.* 29. 18. *John* 5. 25. He can woo so, as to cause himself to be loved, and chosen ; he can draw so, as to make Sinners to run to him at first, *Isa.* 55. 5. and to run after him ever after, *Cant.* 1. 4.

The spirit of Christ is mighty in its Operations; it acts as a spirit of Power; it causeth Men to pass under Christ's Pastoral Rod, and brings them under the Bond of the Covenant, *Ezek.* 20. 37. It causeth Men to approach to God, and dwell in his House, *Psal.* 65. 4. It causeth Men to walk in God's ways, and to keep his Statutes, *Ezek.* 36. 27. This word (Cause) is observable and emphatical, and signifies the spirit's mighty and effectual way of working. It doth not only propose Arguments, and sollicit the Souls of the Elect in a moral way, but renews the Will, changes the Heart effectually, inclines men to yield to, and follow after God. The event is not pendulous and uncertain, and suspended on Man's free-will, but Christ undertakes that his Sheep shall hear his Voice, and he will bring them to his Fold, *John* 10. 16.

4. Christ's Salvation is a full and comprehensive Salvation, *Luke* 1. 71. *That we should be saved from the Hand of our Enemies, and from all that hate us.* Sin, the World and Death are our Enemies.

1. Sin

1. Sin is our Enemy. Our Lusts do Satan's work, if he should stand still, *James* 1. 14, 15. A Man is tempted, and drawn away by his own Lust; This is a Body of Death, *Rom.* 7. 24. it deforms our Souls as much as Death deforms our Bodies; it makes them corrupt, putrify, and stink in the Nostrils of God; it renders us as unactive for God, as a dead Carcase is unserviceable to Man; it defiles and enslaves our Souls; lets us only do dead works, *Heb.* 9. 14. such works as are the fruits of spiritual death, and the seeds of eternal death: Where it prevails and reigneth, it causeth us continually to go a whoring from God, and to rise up in Rebellion against him; it causeth us to lead a life of Vanity here, and prepares us for a life of Misery hereafter.

2. The World is an Enemy: We need the Armour of Righteousness on the Right Hand, to secure us from the danger of Prosperity, and the Armour of Righteousness on our Left Hand, to guard us from the evil of Adversity, *2 Cor.* 6. 7. Height of Prosperity, and depth of Misery, *Rom.* 8.

39. are dangerous snares, and may prove mortal Enemies to us, if Grace doth not prevent. The World's Musick is to draw, and its Furnace is to drive us from God; Satan takes his Bait, and fetches his Weapons from some thing in the World. How doth it blow up, and inflame our Hearts? fire and fuel our Lusts? How many are made to forget God, and to think they have no want and need of him, in their Plenty and Abundance, *Psal.* 50. 22. *Job* 1. 14. 15. *Job* 22. 17. *Jer.* 3. 31.

3. Death is an Enemy to God's People, *1 Cor.* 15. 26. it strikes them dumb, and deprives them of the use of their Tongues, in praising God which is their Glory. Saints as well as others, when they die, go down into silence, *Psal.* 115. 17. *Isa.* 38. 18. Death disables us from working for God in a body of Flesh; it gives a *Quietus est* to one half of us, and dischargeth it from the service of God. The Temple in which the spirit dwelt, is now pulled down; and sinks into Dust and Ashes; and Death that deprives us of so great and glorious an

an Inhabitant in our Bodies, and takes us off from such noble service, with our Tongues and Members, must needs be our Enemy.

But Christ saves from these Enemies : *Sin shall not Reign*, Rom. 6. 14. and in due time it shall cease to be sin, and shall be utterly extirpated out of the People of God. As *Israel's* Freedom was begun in the death of the First-born of the *Egyptians*, and was compleated in the drowning of *Pharaoh* and all his Host in the Red Sea ; so the liberty of Saints is begun in destroying the reign of beloved sins, that are the first-born of the Old Man, and shall be compleated by the total extirpation and destruction of all sin. We are Baptized into the Death and Burial of Christ, *Rom. 6. 3.* and we must be made Partakers of the saving Benefit of both. Sin shall not only die, but also be buried: A Dead Man hath lost his Command in the House, yet his Carcase may remain in it ; but when he is to be buried, his Corps is carried out, and he cealeth any longer to be in the House. So sin shall not only cease to reign, but also

also to be in the soul ; we shall be washed, and free from every spot and wrinkle, *Ephes. 5. 25, 26, 27.*

2. The World is foiled and overcome by Christ ; *Joh. 16. & last.* It could not divert or draw him from doing his Father's work and will ; and this conquered Enemy shall not have strength to captivate and destroy Believers ; they overcame by the Blood of the Lamb, *Rev. 12. 1.* Our victorious Saviour hath purchased conquering Strength, and merited Victory for us in the midst of all snares and temptations. *We are more than Conquerors, through the Lord Jesus that hath loved us, Rom. 8. 39.*

3. Christ will save his People from Death, after this Enemy hath not only swallowed them up, but digested them : Christ hath abolished Death already in himself, and will abolish it also in all his People, *Hos. 13. 14.* he threatens Death, that holds the Rod over, and threatens the whole World ; he menaceth Death, that he will be the plague of Death ; a mortal Disease to it. He threatens the Grave that he will destroy it, and in
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due time Triumphant Saints shall sing this Song, *O Death, where is thy sting? O Death, what hast thou gotten by killing our Bodies, they are alive again? O Grave where is thy Victory?* what hast thou gotten by taking away all the shape of a Body, and crumbling it into Dust? 3ly. This Body is now restor'd, our Particles of Dust are gathered together, and formed into a Body like the glorious Body of Christ, *1 Cor. 15. 55. 57. Phil. 3. 21.* Christ will, in Living Saints at the last day, swallow up Mortality of Life, *2 Cor. 5. 4.* and, in dead Saints, he will swallow up Death into Victory, *Isa. 25. 8.*

2dly, There are those that hate Saints; and so wicked Men and Satan do; they hate them, because they bare the Image, and live the Life, and uphold the interest of God; but the wicked cannot kill the Souls of the Saints, *Luke 12. 4.* and Satan, though he may destroy the natural Life, yet he shall not quench the Life of God in them; and in due time, the Saints shall tread down the wicked, they shall be as Ashes under the soles of their Feet, *Mal. 4. 2, 3.* and the God
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of Peace shall shortly tread Satan under the Feet of Believers, *Rom.* 16. 20.

5. This is an everlasting Salvation, *Isa.* 45. 17. *Israel* shall be saved in the Lord, with an everlasting salvation; Saints shall have a full, and an eternal Victory, as God did swear to *Abraham*, that *his Seed* should possess the Gates of their Enemies, *Gen.* 22. 17. When, not only the Field Army is beaten, but the strong Towns and Cities are taken, then there is a total and lasting Conquest. Saints shall be saved from Sin, Sinners and Satan for ever; and this Salvation must needs be eternal, for it is founded on the Everlasting Righteousness, *Psal.* 92. 24. and the eternal Redemption of Christ, *Heb.* 9. 12. There is no possibility for glorified Saints to sin or fall; there shall no Serpent creep into the Heavenly Paradise to tempt. Saints shall never make Forfeitures of it, or be driven out of it; they shall there eat of the Tree of Life, and live for ever, *Rev.* 2. 7.

6. This

6. This Salvation. Salvation is joined with Vengeance executed on our spiritual Enemies, *Isa. 35. 4. Your God shall come with vengeance*; God shall come with a Recompence, and save you, *Isa. 61. 2. the acceptable Year of the Lord*, is come with a Day of Vengeance. As *Israel* could not be delivered out of *Egypt*, or be freed from *Babylon*, but the First-born of *Egypt*, *Pharaoh* and all his Host must be swallowed up, and destroy'd, and *Babylon's* Empire must cease, and her Kingdom be destroyed, *Jer. 50. 18. 26.* So the Elect cannot have liberty and salvation, but Satan himself must be destroy'd, *Heb. 2. 15.* and his works also be rooted out of the Hearts of Men, *1 John 3. 5.* O what Mercy is this to Believers, that the wrath of God is turned away from them, and that the vengeance of God falls on Satan and Sin; that Sin is condemned and executed, but Sinners are justified and saved, *Rom. 8. 3. with Rom. 9. 1. 33.*

3. But why is it said, that *Judah* should be saved, and *Israel* dwell safely in the Days of Christ? why is Sal-
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vation so eminently put on Gospel times.

I answer, though Saints before Christ were saved, yet still it was with an Eye to, and prospect of Christ's coming: If Christ had not been exhibited in the Flesh, and bled and died in our Nature, no Sinners could have been saved: The Faith, Hope, Salvation of Saints, did depend on Gospel-times and days; Christ was a Lamb slain in the purpose of God, and in the Typical Sacrifices from the Foundation of the World, *Rev. 13. 3.* God took Christ's word, when he became a surety; he depended on his performance of his Promises, and his Oblation of a Sacrifice; and the Eyes of Saints was to him, and upon him, *John 9. 56.* Your Father Abraham (saith Christ to the Jews) *rejoyced that he might see my day, he saw it, and was glad.* He saw the day of Christ's Birth, in the Birth of Isaac: He saw the day of his Death, when Isaac was bound, laid on the Altar, and ready to be offered up in Sacrifice; and in the Lamb that was substituted in Isaac's Room,
which

which pointed out Christ, that was our Exchange, and so our Ransom and Redeemer. The words that *Jacob* spake, was the Language of Saints in the Old Testament, *Gen. 49. 18. I have waited for thy Salvation, O Lord.* Our Saints of the New Testament, have this Priviledge and Advantage, that they can speak as *Simeon*, *Luke 2. 29, 30. Mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all People.* The Prophets were but Seeds-Men, they ministered to the Church a Promise of the Messiah to come, *John 4. 37. 38.* but the Apostles and Ministers of the New Testament are Harvest-men; they relate the History, and preach the glad Tidings of Christ's Incarnation, Death, Resurrection and Ascension into Heaven; and the Saints of the Old Testament enjoyed no Spiritual Liberty, but with respect to the Ransom to be paid by Christ; and no Legacies had been bestowed, but in prospect of the Death of Christ. There is therefore great Reason why it should be said with an Emphasis, that *in Christ's Days Judah should be saved.*

saved. But what is the benefit of Christ's Days? What peculiar influence have they on Salvation?

I answer, It may well be said, that in Christ's Days Men are saved, because 1st, That now Christ is incarnate; he that made all things is now made Flesh, i *John* 1. 2. 14. And we have a two-fold Advantage, for our Salvation, by Christ's Incarnation.

1. He is now become our Brother, *Cant.* 8. 1. and so, hath right to redeem us, as he is our near Kinsman, *Lev.* 25. 47, 48, 49. If an *Israelite* did sell himself for a Servant, after he was sold, his Brother, or any that was near of Kin to him, might redeem him, and so restore him again to liberty. We are by the first *Adam*, and since, by our sinful choice, sold under sin; we know of no Kinsman or Brother that could give to God a Ransom for us. It was God's infinite and free Mercy, to raise up Jesus Christ, in our Nature, to pay a Ransome for us; we did not think or dream of such a Brother or Kinsman. No meer Creature should have under-

undertook the work of Redemption, but he must have miscarried, and sunk under it; but Christ is fitted now to redeem us, because he is God's Son, and our Brother.

2. Christ as our Brother, and incarnate Kinsman, is fit to be our God, or Avenger of Blood; he that was the Kinsman of one that was slain, did claim a right to avenge his Blood on him that shed it. So Christ by assuming our Nature, is fitted to avenge us of Sin and Satan; that are our great Enemies, to destroy those that have ruined and undone us; the same Hebrew Word, כִּי־אֵל signifies both a Redeemer and an Avenger; so it is said God shall come with Vengeance and save us, *Isa.* 5. 4.

2ly, Jesus Christ hath now made his Soul an Offering for sin, *Isa.* 53. 10. He came to make atonement, and is a propitiation for our sins, 1 *John* 2. 2. he made Peace by the Blood of his Cross, *Col.* 1. 20. and reconciles Enemies to God by his Death, *Rom.* 5. 10. And this is observable, that the Year of Jubilee began from the day of Atonement, *Lev.* 25. 9. 10. Then Ser-

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wants were restored to their Liberty
 and those that had alienated their
 Lands, recovered their sold Inheri-
 tances. Even so Christ having now
 made at Atonement, he can and doth
 proclaim a Year of Jubilee, for the Re-
 mission of Sins, and the Releasing of
 Sins Servants, God's Prisoners, and
 the Devil's Captives; *Isa.* 61. 2. as
 in *David's* Days, when a Pestilence
 was sent by God for numbring the
 People, first, God bid the Angel that
 came to destroy *Jerusalem*, to stay
 his Hand, *2 Sam.* 24. 16. But when a
 Sacrifice was offered, he bid him to
 put up his Sword, *1 Chron.* 21. 27. So
 in the times of the Law, God did but
 as it were stay his Hand: Sins were
 said to be passed by, ἐν τῇ ἀνολήσει θεοῦ
 in the forbearance of God, that Time
 is called a Time of Forbearance, and
 God staid his Hand from punishing
 those that did look to Christ to come.
 But now the great Sacrifice is offered
 up; God's Sword is sheathed; and he
 can magnify Grace, through the sa-
 crifice and satisfaction of Christ; it
 may reign through the Righteousness
 of Jesus Christ, *Rom.* 5. 20. 21. *Jesus*
Christ

Christ being lifted upon the Cross, will draw all to him, *John 12. 32.* All, that is very many, compared with the few, that were drawn before a Dying Saviour.

3dly, Christ hath now paid a Ransom, *Matth. 20. 28.* and purchased a Church by his own Blood, *Acts 20. 28.* And therefore Christ hath now just ground to come to the Prison Door of Sinners, and to call them forth, *Isa. 49. 9.* That thou maist say to the Prisoners go forth, and to them that are in darkness, shew your selves. Come with boldness into the presence of God; appear and shew your selves with confidence in the Heavenly Sanctuary. He that is *ὁ ἀγοράζων* a Redeemer, hath just Ground to be *οὐνομνηστος*, a Deliverer, *Rom. 11. 26.* shall he Ransom, and not Rescue? shall he buy, and not possess? hath not Christ a just claim to what he hath purchased, to take possession of it?

4thly, Christ hath now sealed, confirmed and established his Testament by means of Death, *Heb. 9. 15.* He that might have given a Sanction to the Threatning, by our Blood, and

have executed the Curse in our Death, hath ratified the Promises, and confirmed his Testament by his own Death. Christ hath given Vigour and Strength to the Promises, by his being Crucified through weakness, *2 Cor.* 13. 4. and hath given Life to his Testament by his own Death; and he is rising again to be his own Executor. Now he can fulfil the Promises of the New Covenant, and bestow the Legacies of his new Testament, and that especially because Christ is such a Testator, as by his death doth purchase of God, all the Legacies he bequeaths in his Testament, which no other Testator doth. All the Mercies of the Everlasting Covenant, are the sure Mercies of this Spiritual *David*, *Isa.* 55. 3. they are sure, because Jesus Christ is risen from the Dead to bestow them, *Acts* 13. 34. And certainly Christ may freely and lawfully give forth his own.

sbty, Now Christ is saved; and therefore in a full capacity to save others, *Zech.* 1. 9. *Thy King cometh to thee, משיח.* *Salvatus ipsemet ut de brevi transitu in locum.* *Saved.* Christ had many

many Adversaries, and did encounter with mighty Enemies; they endeavoured totally to crush Christ, and wholly to swallow him up; it was of great concernment to the whole Church of God, that Christ should be saved. The Holy Ghost therefore dictated that Prayer to the Saints, to be put up for Christ, *Psal.* 118. 25. *Save now we beseech thee, we beseech thee now send Prosperity;* now was the time of War and utter Destruction, there were many associated and united against Jesus Christ, *Acts* 4. 25, 26, 27. He is stiled Child Jesus, Enemies thought easily to destroy him; *Herod, Pontius Pilate, the Jews, and the Gentiles.* Many Dogs were hunting down this Morning Hart, *Psal.* 22. and the Title of *Psal.* 16. And it was that which the Church desired, and Christ himself also pray'd for, that he might be delivered from their cruel and devouring Mouths, *Psal.* 69. 29. *I am Poor and Needy, let thy Salvation set me up on high.* And Christ was heard in what he pray'd for: He was taken from Prison and Judgment, *Isa.* 53. 8. From Man's Prison, Tribunal, and

Judgment, and God did set him up on high, even in a glorious Throne, far above the reach and rage of all his Enemies; that Christ that is so perfectly saved himself, can fully save us. He that did wrest himself out of the Hands of his Foes, can also rescue us from the Power of all our Enemies; the day of Christ's Weakness is past, *2 Cor. 13. 4.* and the day of his Power is now come, *Psal. 110. 3.*

6thly, Christ is now Perfected, and being made Perfect, he is fit to become the Author of Eternal Salvation to those that obey him, *Heb. 5. 9.* The Captain of our Salvation is made perfect through Sufferings, and can lead to Glory, *Heb. 2. 10.* All the Rounds or Rungs of the Spiritual Ladder, that reacheth from Earth to Heaven, are compleat, *Gen. 28. 12, 13, 14.* with *Rom. 5. 33, 34.* Christ hath cloathed himself with our Flesh, he hath died, is risen again, is ascended to Heaven, is at the Right Hand of God, to make Intercession for us. His Priestly Garments are sprinkled with his own Blood; and so he is fitted to enter into the Heavenly Sanctuary,

Sanctuary, and to appear in the Presence of God; the Sons of *Aaron* were to have their Priestly Garments sprinkled with the Blood of a Sacrifice, before they could officiate in the Sanctuary, *Exod.* 20. 21. Christ's own Death did consecrate him, as a Priest for ever, and perfect him for the great work of Intercession, *Heb.* 7. last.

7thly, Christ is now Victorious over all his, and our Enemies; he hath overcome the World, *John* 16. last. he hath made Reconciliation for Iniquity, yea, made an end of sin, *Dan.* 9. 24. he hath abolished Death, *2 Tim.* 1. 10. by tasting it for a few Hours, he hath swallowed it up for ever: By Death, he hath destroy'd him that hath the power of Death, even the Devil, *Heb.* 2. 15. As a Goaler hath the power of the Law to keep a Malefactor in Prison, and the Executioner hath the power of the Law to put him to Death; so Sinners hath broken the Law, and incurred the Penalty; Satan hath the power of the Curse, to cut off, and destroy Sinners. But Christ hath spoiled Principalities and Powers, turned Satan out of his

Office, stript him of his Power, as to those that believe. The Curse is the Armour that this Strong Man trusts in, *Luke* 11. 22. And Christ hath redeemed us from the Curse of the Law, by being made a Curse himself, *Gal.* 3. 13. And Christ hath now the Key of Hell, and Death: the Key of Hell to shut it, that the Souls of his People may not enter into it; and the Key of Death, to rescue and bring forth the Bodies of his People out of the Grave. *He hath led Captivity Captive, Psal.* 68. 18. and triumphed over the Enemies of our Salvation; the Captain of our Salvation is entred in triumph into his Royal City above; as he hath overcome in his own Person, so now he can overcome in us. His strength is perfected in our weakness: It is discovered to be most perfect, when we are most weak and low; when we seem as Christ's Soldiers, to lye in the open Field, and to be exposed to manifold Inconveniences and Sufferings from the rage and fury of the World, then the power of Christ is spread as a Tent over us, *1st Cor.* 12. 9. Christ the
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Captain of our Salvation, can be present with, and mighty in all his Soldiers, and ride in triumph through the World on poor Worms. He that hath wounded the Head of the Old Serpent, and broke the strength of Satan, is able to foil all his scatter'd Forces, that yet remain, *Rev.* 6. 2. He rideth forth Conquering, and to Conquer, and turneth the Battel even to the Gates of Hell. *Isa.* 28. 6. Christ the true *David* doth succour his People out of the Heavenly City, *2 Sam.* 18. 3 and send to his Fighting Soldiers the Supplies of his Spirit, *Phil.* 1. 19.

8thly, Christ is alive, and lives for evermore, *Rev.* 1. 18. And Christ doth not live idly, but to make intercession for all that come to God by him, *Heb.* 7. 25. He lives to execute his Testament, sprinkle his Blood, and apply his Redemption. *Paul* reasoneth thus, *Rom.* 5. 10. If we were reconciled to God by the Death of his Son, much more shall we be saved by his Life. Christ hath gone through with the most hard, difficult, and painful part of his work; he gave his

his Life a Ransom, he poured out his Soul unto the Death; and will he neglect or omit the easiest part of his work? He may live and save us; he needs not to bleed again, to go forth into any more Storms, or to be set up as a Mark of God; he may sit in his Throne, he may wear his glittering Crown, and reign in his Glory, and do al the rest that is requisite to accomplish and compleat our Salvation. Because Christ liveth, his People shall live also, *John* 14. 19. Christ liveth, and therefore his Interest shall not die in the World. Our Redeemer liveth to quicken our Spirits, *Job* 19. 25, 26. Now by his Spirit, to receive our departing Souls, and to revive our dead Bodies. Christ is alive to woo his Spouse, *Cant.* 8. 8. and marry her, *Romans* 7. 4. to assault and subdue his Enemies, *Isa.* 42. 13, 14. *Rev.* 6. 2.

I shall come now to the use of the Doctrine.

Use 1. Shall Men be most eminently saved in Christ's Days, then we may be inform'd of the wonderful Mercy

Mercy of God; of the admirable Grace of Christ, that we have such days of the Messiah. The days due to Sinners, are days of Punishment, days of Vengeance, *Luke 21. 22.* A day of Evil, a day of Destruction, is properly called a Sinners day, *Psal. 37. 13.* *The Lord shall laugh at him, for he seeth that his Day is coming.* *Ezek. 21. 25.* *And thou Prophane Prince of Israel, whose day is come, when Iniquity shall have an end.* By these Passages of Scripture, we may see what days Sinners deserve, and what days they might have looked for. If God had dealt with the World according to the rigour of his Justice, the Threatnings and Curse of his Law there, would have been no other days, but the days of the first *Adam*. In his days Sin reigns unto Death, and Death reigns, *Rom. 5. 14. 21.* How terrible would it have been, if there had been no other days, but days for Sin and Death to Reign in? It is through the Grace of our Lord Jesus Christ, that we have an Accepted time, and a day of Salvation, *2 Cor. 6. 2.* Otherwise Men would do nothing else but
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sow the Seeds of Woe here, and reap a full Harvett of Misery hereafter. They would sin in this World, and suffer in the World to come; they would walk contrary to God in time, and God would walk contrary to them to Eternity.

Use 2. If Sinners are saved most eminently in Christ's Days, O then examine your selves whether Christ's Salvation be applied to you; whether God doth cloth you with the Garments of Salvation, *Isa. 61. 10. I will greatly rejoyce in the Lord, that hath clothed me with the Garments of Salvation.* Have you obtained the Salvation that is in Christ Jesus, *2 Tim. 2. 10.* Try your selves, by proposing to your own Souls these following Questions.

1. Were your Eyes ever opened; liberty of sight makes way for liberty of Soul; the opening of Mens Eyes, is the first step that Christ takes towards their Salvation, *Isa. 42. 7. He is appointed to open the Blind Eyes, to bring out the Prisoners from the Prison,*
and

and them that sit in darkness out of the Prison-house. As those Jews that were born in *Babylon*, if they were not better inform'd, would account *Chaldea* to be the Native Country of their Fathers, and that they had always dwelt there, and so be contented to stay in the Land of their Captivity: They therefore needed to have their Eyes opened, that they might know that *Chaldea* and the other Countries under the *Babylonish* Empire, were the Land of their Captivity. That God in wrath had sung them out into this strange Country, *Jer.* 10. 16. That their sins had driven them hither, and scattered them among their Enemies. Even so Sinners need to have their Eyes opened, that they may know whose they are, and where they are. Men do not acknowledge, and consider that they are under the Law of Sin, the power of Satan, and the wrath of God. Sinners do not know themselves to be Condemned Men and Women, shut up under a Sentence of Death, and reserved to the Day of Wrath and Execution, *Job* 21. 30. Men are as careless and unconcerned

as if they had not degenerated and fallen from God; as if their Natures were not corrupted and depraved; as if Mankind never knew a better state, but were always as vicious, loose and wicked, as now they are. Could Sinners be so quiet, yea, be so merry and jovial as they are, if they knew they were God's Prisoners, and that the Day of Judgment and Vengeance was at hand. Consider therefore how it is with you; did God ever open your Eyes, and let in Light into your dark Prison? Did you ever feel the Chains of Guilt that are about you? the burden of Iniquity that is upon you? Have you ever applied the Threatnings and Curse of the Law to your own Souls, and so have in the bitterness of your Souls, cried out that you are undone. None are fit to be Christ's Patients, but such as are broken in Heart, or are capable of Christ's Comforts, if they be not first Mourners in *Zion*, Isa. 61. 1. 2. The Prodigal came to himself, and was sensible of his Misery, before he took a Resolution that he would arise and come to his Father, *Luke 25. 17. 18.*
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Did you ever see your worst and most dangerous Enemies to be within you? Have you been made sensible of your vain Minds, hard and whorish Hearts, and carnal Affections?

2. Were you ever effectually called?
2 Tim. 1. 9. He hath saved and called us with an holy Calling. Hath God called you, so as to save you from your unbelief and impenitency? Hath God spoken to you with a strong hand? *Isa. 8. 11.* Hath he laid the hand of his Power on your Hearts. The Angels spake to *Lot* with a strong hand; they did not only exhort him to hasten and be gone out of *Sodom*, but when he lingered, they laid hold on the Hand of *Lot*, of his Wife, and of his Two Daughters, and brought them out of *Sodom*, *Gen. 19. 15, 16.* Even so Christ speaks with a strong hand to the Spouse, *Cant. 5. 2. 4. 5.* He not only pleaded, and used Arguments why she should rise and open to him, but he put in the Hand of his Spirit by the Hole of the Door. His Hand was as a Key fitted to the Wards of the Lock; he touched her Breasts, and moved her Bowels, wrought

wrought on her Affections, and then she rose to open to her Beloved. Hath Christ ever apprehended you ; as he did *Paul*, Phil. 3. 12. It is said the Converted *Gentiles* should follow the Church in Chains, *Isa.* 45. 14. *They shall come after thee in Chains.* Hath Christ cast sweet Chains of Light and Love about your Souls, and thereby Powerfully draw you?

3. Did you ever fly for Refuge, and come to Christ? The Heirs of Promise are said to fly for Refuge, to take hold of the hope set before them, *Heb.* 6. 17, 18. Men will not fly, if they do not see a Cause, and know a danger that is towards them. Hath it been with you, as with *Noah's* Dove, it did fly Abroad, but found all to be cover'd with Water, and that there was no rest for the sole of her Feet; and therefore she returned to the Ark; and *Noah* stretched out his Hand, and pluck'd her unto him into the Ark, *Gen.* 8. 39. So have you seen nothing but a Deluge of sin and wrath out of Christ, and therefore have fled to him, and he hath stretched out the Hand of his Spirit, and plucked

your

you into himself? Have you joyned, and given your selves to the Lord, *Zech. 2, 11. 2 Cor. 8. 5.* For in the event Christ will save no more, but those that are in him, and of his Body, *Eph. 5. 23.* He is the head and Saviour of his Body. All out of Christ must certainly sink into the mighty Sea of the wrath of God, and perish everlastingly. O therefore inquire whether you have ground to conclude, that you are in him, who is the true God, and Eternal Life. *1 John 5. 20.* As those Beasts that God would save, were by him inclined to come and enter into the Ark, so those that God will, such are drawn to Christ, *John 6. 44.*

4. Have you experienced this Salvation in the several parts of it, to be executed upon you? Hath Christ bound up your broken Hearts, healed your wounded Spirits? *Isaiab 61. 1.* Hath he refined you from your Dross? *Mah. 3. 23.* Hath he circumcised your Hearts, *Col. 2. 11.* Have you felt Christ laying hold on your Hearts, and cutting off the filthy Fore-skin that was upon them? *Jer. 4. 4.* Hath self-love
 been

been moderated, reduced within its bounds? The Waters covered all at first, till God said, *Let the Waters be gathered together into one Place*, Gen. 1.

9. So self-love overspreads the Soul, till Christ doth bound and bank it in, and raises up the love of God in our Souls. What hath the Old Man suffered in you? 1 *Pet.* 4. 1. Have your Lusts received a deadly wound? Or are you made free from the Law of Sin and Death? *Rom.* 8. 2. And doth it not reign in your Mortal Bodies? Do you not obey it in the Lusts thereof, *Rom.* 6. 12.

God justified Christ by raising him up from the Dead. So the Gift of the Spirit to quicken us, it's the Execution of our Justification. When God passes the Sentence of Life on Men, *Rom.* 5. 18. then he breaths and puts the Spirit of Life into them, *Ezek.* 36. 27. As the Beasts saved in the Ark, were planted in the likeness of *Noah's* Death and Resurrection, they entred into the Ark, were buried in it, and rose and came out of it, with *Noah*, so have we been planted in the likeness of Christ's Death and Resurrection, *Rom.* 6. 5. Hath Christ

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pick'd up, and purged out Satan's Leaven out of our Souls, and laid his own Leaven in our Hearts, 1 Cor. 5. 7, 8. with *Matth.* 13. 33.

5. Have you answered Christ's ends in your Salvation? He sayes, *that we being delivered out of the hands of our Enemies, might serve him without fear, in Holiness and Righteousness before him all the days of our lives,* Luke 1. 74. 75. Of old in War, those that the Conquerors did save alive, did promise to become Servants. *Serva, & serviam;* Save me, and I will serve thee, was the words of a foiled Enemy, in danger to be destroyed. O hath Christ saved us, when he might have destroyed us, and doth not this Grace influence and oblige our Souls? How much did Christ deny himself, to save us? and shall not we deny our selves to serve him? Hath not Christ's self-denial redeemed us from Self-seeking? 2 Cor. 5. 14, 15. He died, that those that live might not henceforth live to themselves, but to him that died for them. Hath not Christ bought our Souls, and hired our service for ever? Hath God cloathed

us with Garments of Salvation? *Isa.* 61. 10. these will be also Garments of Praise, *Isa.* 61. 3. *Polybius* tells us, that if a Soldier was saved from Death in a Battel, by his Fellow-Soldiers, *χιλάρχοι κείναντες τὸς σωθέντας συνανα-
αχάζουσι τὸν σώσαντα στεφανῶν σέβεται δὲ τε-
τον καὶ παρ' ὅλον τὸν βίον ὁ σωθεὶς ὡς πατέρα,
καὶ πάντα δεῖ τάτω ποιῆν ὡς πατρὶ.* The Tribunes did judge, that he that was saved, should crown him that saved him, and through his whole Life, he should honour him as his Father, and do all things to him and for him, as if he were his natural Parent. Surely, if Christ hath saved us from the wrath of God, the Paw and power of Satan, we shall be induced to Honour, Obey and Glorify our Saviour and Redeemer. *Every Day shall he be praised, Psal.* 72. 15.

Use 3d. If Sinners are eminently saved in Christ's Days, then I would earnestly press, and exhort you, to seek after Salvation. For Men to be saved, is the glory of Christ's Days; and will you cast a Reproach and Infamy on Christ's Days, by neglect-
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ing of Salvation, and running upon Destruction? Will you envy and grudge to Jesus Christ the glory of saving you? and will you put this honour on Satan, that in a day of Light he is able to blind you, and in a day of Salvation to destroy you? and when so much is revealed, to disparage his Baits, and to spoil his Market, that yet you see Reason to persist in your foolish and pernicious Choice, and to adhere to your bitter and mortal Enemy? Shall Death and Hell have a Harvest? shall Satan captivate and inflave in a Day of Salvation? Two things I shall insist on, to prosecute this Exhortation. 1. I shall lay before you some Motives to enforce this use of Exhortation. 2. I shall lay down some Directions as to what you are to do, in order to the obtaining and assuring this Salvation to you.

1. I shall propound and press some Motives to stir you up to seek after Salvation.

Motive 1. This Salvation is a very great Salvation; if we consider first the way of purchasing and procuring

of it. The Son of God assumed the nature of a Creature, emptied himself, and cast a thick Vail over all his Glory: How was Christ's immensity, his omnipotency, his eternity, his omniscieny veiled, by taking a Nature so weak, confined to a Place, and that did exist but lately, and was to grow in Wisdom, *Luke 2. 52.* Christ became a Surety, a Servant, a Sacrifice; was made Sin, and a Curse to appease God's Wrath, and redeem us from Destruction. The Son of God was arrested as a Debtor to Divine Justice; was arraigned as a Criminal, sentenced and executed as a Malefactor; he hung on an infamous Tree, among heinous Sinners; he became the Captive of Death, and lay in a dark and cold Grave. All this Jesus Christ yielded and submitted to; for to procure Salvation. And shall we despise or neglect a Salvation that was purchased by such an amazing Condescension, and such grievous sufferings of the Son of God? Shall we undervalue and condemn the Travel of his Soul, and the purchase of his Blood. If the Ocean had been lessened
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to a Drop, it had not been so much, as for the Son of God to be made Man. If a Prince should execute Ten Thousand of his Subjects for a Crime, it had not been so much, as to adjudge his own Son to a cruel death for an Offence; so, for God's Sword to awake against his only begotten Son, was a more strange act of Justice, than if he had executed all Mankind. And will you not set a Price on that Salvation that is the product of the sorrows and sufferings of the Son of God.

2. This Salvation is great, considering the greatness of the Evils that we are saved and freed from.

1st, It is a Salvation from the second Death, *Rev. 2. 11. He that overcometh, shall not be hurt of the second Death.* This is the hurting and killing Death; the first Death only separates Soul and Body, but this Death separates God and the Soul for ever. The first Death deprives the Body of any sense or feeling of Pain, but this second Death is attended with the most acute sense and feeling of Misery and Torments. This Death kills

all that is sweet and pleasant, and leaves only a Carcase of being; a bare Stock for God to graft Sufferings and Torments on: It is sad for Men to be, only to be miserable. For to be a Footstool for God to tread on, and a Mark for him to shoot at: As Grapes when trod in the Wine-press, all that is grateful and delightful, is squeez'd out of them; only a dry and harsh Husk remains and is left. Even so shall it be, when Sinners shall be trod in the Wine-Press of the Wrath of God, *Rev. 19. 5.*

2dly, Believers are preserved from a dark and dismal Prison. *Peter* speaks of the Spirits in Prison, *1 Pet. 3. 19.* All light of Joy and Comfort is shut out of this Prison; all wo, evil and misery is shut up in it: This Prison is not only a Place of Confinement, but also of Execution; here is the Furnace of unquenchable Fire, *Matth. 3. 12. Matth. 13. 42.* Sinners fall now into the Hands of God immediately, *Heb. 10. 31.* The Sovereign Judge executes his own Sentence.

3dly,

3dly, Christ saves from a bottomless Pit: Hell is so called, *Rev.* 20. 3. Sinners shall fall lower and lower, and sink deeper and deeper into Misery, and never know when they are at the bottom of their Misery; they shall never say, that now they know the utmost that God can inflict, or the worst that they can suffer: As in Heaven there will still be new Visions of Glory, so in Hell there will be new Scenes of Misery for ever.

4thly, Christ saves and keeps from a Lake that burns with Fire and Brimstone for ever, *Rev.* 20. 10. 14. This Expression, *a Lake of Fire and Brimstone*, alludes to *Sodom's* Punishment. God destroy'd it with Fire and Brimstone from Heaven, and turn'd the Place on which *Sodom* and the other Cities stood, into a dead-Sea, or standing stinking Lake. It is dreadful for Sinners to be drowned in this Lake of Fire, and yet never to die. Lusts are said to drown Men in Destruction and Perdition, *1 Tim.* 6. 9. and yet they exist, and continue to feel this tormenting Fire and Brimstone;

stone; this Lake of Fire will never ebb away, or dry up.

5thly, All Sorrows, Pains, Crying, Death, and any Evil whatsoever shall pass away, be remembred no more, but be forgotten for ever, *Rev.* 21. 4. All the Reproaches of God's People shall cease, and their Tears shall be wiped away for ever, *Isa.* 25. 8.

3. This Salvation may well be called great, *Heb.* 2. 3. if we consider that Believers not only are freed from the greatest Evils, but also enjoy the highest and best Good. The Apostle *Paul* joins everlasting Glory with God's Salvation, *2 Tim.* 2. 10. that the Elect may obtain the Salvation that is in Christ, together with Everlasting Glory. As *Daniel's* Three Companions were not only call'd out of, and saved from the Fiery Furnace, but also promoted and advanced to Honour, *Dan.* 3. last, so Saints shall not only be delivered from shame and sufferings, but shall wear the Crown of Life, *Rev.* 2. 10. sit in the Throne of Christ, *Rev.* 3. 21. Reign in Life, *Rom.* 5. 17. and shine for ever in the Kingdom of their Father,

ther, *Matth.* 13. 43. They shall have an Eternal Day, made by the Light of God's Countenance; an everlasting Feast, by the manifestation and displaying of his Love, as a Banner over them. Believers are Heirs of Salvation, *Heb.* 1. 14. and Heirs of the Kingdom, *James* 2. 5.

Motive 2. We do exceedingly need this Salvation.

1. We are Children of Wrath by nature, *Ephes.* 2. 3. and so Hell is our Inheritance. The Wrath of God might descend, and be poured out on us, as soon as we draw our first Breath in the World; the Vessels of Wrath are then fitted for Destruction, *Rom.* 9. 22. and it is wonderful Patience, that God forbears Sinners so long. God had ground for a Controversy, just cause for Enmity against us, as soon as we were born. God then saw the Plague of, and the evil Treasure in our Hearts; such Tares might have been rooted up; such Weeds have been rooted out, such corrupt Trees have been cut down long ago.
Do

Do Men suffer Weeds to grow up and seed.

2. We are Children of Disobedience by Practice, *Ephes. 2. 2.* and so Hell is our Purchase. We went astray as soon as we were born, *Psal. 58. 3.* Our Whorish Hearts have continually departed from the Lord, our whole unregenerate estate, hath been nothing else but Barrenness and Enmity, Idleness and Rebellion, *Jer. 32. 23. 30.* The Children of *Israel* are said to have done nothing of all that God commanded them, but had only done evil, and provoked God to Anger. The Carnal Mind is Enmity to God, is not subject to him, nor indeed can be. *They that are in the Flesh, cannot please God, Rom. 8. 7. 8.* Sinners only sow the Seeds of their own wo, being Fuel to the Fire of God's Anger, and fit themselves for Destruction. As a Fountain casteth out its Water, so they cast forth their wickedness. *An evil man out of the evil treasure of his heart, brings forth evil things, Jer. 6. 7. Matth. 12. 35.* All Mens doings, is to undo themselves.

3. Sinners owe God glory to be raised out of their shame and misery. Sins are called Debts, *Matth. 6. 12.* Men by transgressing, rob God of his Authority and Honour, and are bound to make Restitution to him; and God as a Righteous Judge, owes Punishment unto them. God is a Debter to his Threatning and Justice, to take Vengeance on Transgressors; therefore it is said, *He will repay Fury to his Adversaries, Isa. 59. 18. He will render Anger to his Enemies, Isa. 66. 15.* God will not always forbear Sinners, or be in Debt to them. *The Wages of sin is Death, Rom. 6. last,* and it becomes the Just Judge of the World, to pay the Servants of Sin their Wages. Impiety shall not be joined with Impunity. God will distribute a Portion of Sorrows, and divide an inheritance of Torments and Misery to Satan's Children, *Job 31. 23.* God will be glorified in their everlasting shame, *Ezek. 28. 22. Dan. 12. 2.*

4. Sinners are in God's Prison, they are in Satan's share, they are under the curse of the Law,

1. They

1. They are in God's Prison. There would be no need for Christ to Preach the opening of the Prison to them that are bound, *Isa.* 61. 1. if Men were not in God's Prison, there were no need to call them forth into Liberty, *Isa.* 49. 9. if they were not in Bondage. There is an outer Prison of God, from which Men may be brought, *Isa.* 42. 7. but there is an inner Prison, a deep Dungeon, from whence there is no Redemption. Though Transgressors now think themselves to have liberty, and walk at large, yet God's Eye is still over them, the Chains of Guilt bind their Consciences: They are Condemned Men, both by the Law for their Disobedience, and by the Gospel for their Unbelief. God's Hand hath fast hold of them; their Iniquities are before God's Eyes to provoke him to abhor them; they clamour loud in his Ears to pluck down his Vengeance on them, their Crimes are both Alledgers and Witnesses against them; they cannot fly or escape from God: If they run to the ends of the Earth, they go but to the sides of their Prison. The
Jews

Jews were in danger of Death, in all the Provinces of *Abasuerus* his Empire, by virtue of the Edict given forth against them; yet it was possible for them to Travel out of *Abasuerus's* Empire, where his Law would not reach them: But Sinners cannot get out of the Bounds of God's Empire, the whole World is his Dominion, *Psal.* 103. last. If Men stay in God's Prison, they shall be certainly brought forth, to be condemned and executed in the Day of Wrath, *Job* 21. 20.

2. Sinners are in Satan's Snare, *2 Tim.* 2. last, every sweet, beloved reigning sin, is the Snare of the infernal Fowler, of this cruel Hunter. Wo be to those that continue in this Snare. There is a time when a Snare is taken up, (as the Expression is, *Amos* 3. 5.) Satan will visit his Snares, and take the Prey caught in them, into Hell: In this Den, the roaring Lion will devour what he hath taken in his Snare.

3. Sinners are under the Curse of the Law, *Gal.* 3. 13. We needed not Christ to Redeem us from the curse of the Law, if we were not under it;
and

and the curse of the Law, is the curse of the Law-giver : This is dreadful for God's Anger to be so kindled, for his Spirit to be so imbittered, as to curse his own Creature. God that wisheth evil to, and designs evil against his Creatures, is able to execute his own Curse ; his Curse is not a causeless, but a righteous Curse : It is the Curse of him that is Omniscient, that knows what Mens Offences are, and where the Offenders are : It is the Curse of him that fills Heaven and Earth ; there is no flying from him. It is the Curse of him that is wise in Heart, and therefore can devise the most dreadful Evils, and that is mighty in strength, *Job* 1. 4. and therefore can execute them. God lives for ever to execute this Curse, to pour wrath into, and blow eternal Flames over the Soul. The meaning and dreadful effects of this Curse, is expounded by Christ, *Matth.* 25. 41. *Go, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.* Men curse, when they are weak, and not able to punish us ; when *David* was weak, and the Sons of *Zeruiab* were

were too hard for him; 1 Sam. 3. 39, and so he could not punish *Joab* and *Abishai* for the Murder of *Abner*, yet he curseth them, 1 Sam. 3. 28, 29, But God that curseth not without a cause, hath an Almighty Arm to execute his own Curse.

5. There is a black, dismal Storm that hangs over the Heads of Sinners, in the Clouds of God's Threatnings, *Psal. 11. 6. On the Wicked the Lord will rain Snares, Fire and Brimstone, and an Horrible Tempest; this shall be the Portion of their Cup.* They that drink in Iniquity now, *Job 5. 16.* shall drink in Wrath at last, *Job 21. 20.* Sinners shall not be able to fly from this Storm; God will rain Snares to take hold of them, and to hold them fast. God's Ax is at the Root of Sinners, *Matth. 3. 10.* his Arrows are levell'd at their Hearts; all the Sufferings they feel now, are but the first-fruits of Wo, earnest of a more grievous Vengeance; Harbingers and Forerunners of an Everlasting Destruction. It is terrible, when the Sins of Men are yet with them, *Isa. 59. 12.* when the Breach is open, to

let in a Deluge of Misery on them, and the Sentence of Death stands in full force against them. O should not this affect and affright the Souls of Sinners, that God is ready, to arrest them, and tear them in pieces; to set them up as his Mark, to pierce their Hearts, and cleave their Reins with his Arrows, and to consume them with the Fire of his Anger. Though Gods Judgments are now far above, out of their sight, *Psal.* 10. 5. yet the Wicked shall see their Destruction, *Job* 21. 20.

6. Christ will come to execute the Vengeance that the Law denounces, and that Christ threatens, *2 Thes.* 1. 8. 9. He that came at first with Beams of Love, will come a second time in Flames of Wrath, to avenge the Quarrel of despised Grace, and of abused Mercy. Then Sinners shall feel the truth of God's Threatnings, that there will be a Day of Vengeance, *Isa.* 63. 5. a Day of Wrath, *Rom.* 2. 5. a Day of Destruction, *Job* 21. 30. Though Christ will appear for Salvation to those that look for him, yet he will also be revealed

to

to remember and punish those that forget God, *Psal. 50. 22.* to burn Adulterous Souls, and to destroy Obstinate and impenitent Rebels.

7. You can have no true, solid or lasting joy, except you partake of this Salvation; *Psal. 51. 12. Restore unto me the joy of thy Salvation.* This Prayer of *David* is observable; it was not his Palace, his Crown, or his Throne that would afford Joy, when God's Heart did burn with wrath, and his Face was clouded with Anger. He could not content or satisfy himself with the joy of Riches, sensual Delights, or Worldly Honour; such joy did not go deep, would not stay, or last long. It was nothing but the joy of God's Salvation, that could satisfy him, *Isa. 25. 9. We will be glad and rejoyce in thy Salvation.* *Hester* could take no Pleasure in her Honour, in her Palace, in all her outward Enjoyments, when the Decree was passed to destroy her and her People, *Esther 7. 3, 4.* If Sin reign in you, Eternal Death must reign over you, and the wrath of God abide on you. What outward thing can comfort, relieve

or revive you? Will it cheer a Man condemned to Death, to tell him you will give him one sweet Draught of Wine, one good Meals Meat before he be Executed.

8. You cannot dwell safely, if you are not saved. In the Text it is promised, that those that are saved shall dwell safely; and indeed, no others can dwell safe from the fear of Evil, *Prov.* 1. last. Those that are in their Sins, and under Guilt, may fear still to be arrested by God their great Creditor, and to be arraigned before him as their Sovereign Judge. The dread of the First and Second Death may torment them, and hold them continually under grievous Bondage, *Heb.* 2. 15. Your Tabernacles (Sinners) will moulder down; your Earthly Comforts will melt away; your Stewardships will be taken from you; God will change your Countenances, and send you away into a miserable Eternity, into a dark and doleful Prison. You are Tenants at God's Will, you are not sure of one Days continuance in the World; God may quickly require, and take away your Souls.

Souls. If *David* panted and longed so much for a short Temporal Salvation, *Psal.* 119. 81, 82. how much more should we long for a Spiritual and Eternal Salvation, *Psal.* 14. last. We so need this Salvation, that it is absolutely Necessary for us, *Acts* 4. 12. We must be saved, we can have no Pardon, but from the God of Salvation, *Psal.* 51. 14. and we can receive no Blessing but from the God of Salvation, *Psal.* 68. 10. We must see God's Salvation, *Psal.* 11. last, or our own Destruction, *Job* 21. 20. If we cannot commit our Spirits into the Hand of God as a Redeemer, *Psal.* 31. 5. we must fall into his Hand as a Judge, *Heb.* 10. 31. No outward Enjoyments here, can either be safe for us, or sweet to us, if they flow not from the God of Salvation.

God doth afford us a Day of Salvation, *2 Cor.* 6. 2. this is caused by the Day Spring from on high, *Luke* 1. 78. by the exercise of Christ's Prophetical Office, *Psal.* 22. 22. *John* 17. 6. 20. He declares the Father's Name to us; he teaches us, that God hath chosen and appointed some to

Salvation, *1 Thes.* 5. 9. *2 Thes.* 2. 13. that he hath prepared Salvation, *Luke* 2. 29, 30, by anointing, and sending his Son to obey, suffer and satisfy. God hath raised up this Horn of Salvation, *Luke* 1. 69. he hath perfected the Captain and Author of Salvation, *Heb.* 2. 10. *Heb.* 5. 9. As Christ is saved himself, *Zech.* 9. 9. so he is in a fit and full capacity to save others. The word of Salvation is sent to us, *Acts* 13. 26. The Gospel of Salvation is a Supernatural Doctrine, we should have been utterly ignorant of it, if God had not sent it to us. What Grace is this, that the word of Salvation should be sent to us, that had destroyed our selves, *Hos.* 13. 9. that were so blind, that we did not seek after God, and so vile and filthy, that God might for ever have ceased to seek after us, that are without strength to help our selves, and yet are ungodly, and so do provoke God never to help us, or favour us, *Rom.* 5. 6. 8. That it should be sent to us, that did not seek after, or send for it. Light came, it was not sent for, *John* 3. 19. O that God should send it to

us,

us, and not to so many other Nations in the World; they hear not the Trumpet of the Jubilee, the Call of the Shepherd, the Voice of the Bridegroom. O shall the Spirit strive with us, *Gen. 6. 3.* and Christ's Servants endeavour to compel us, by Earnest Intreaties and Importunity, and yet shall all this be in vain; will you not believe their Report, or come to Christ for Life? Shall a Treaty of Peace, end in an Eternal War, and a day of Salvation issue in your everlasting Destruction. Salvation is brought near to you, and placed in *Zion*, and will you put the word of Salvation away from you, and thereby judge your selves unworthy of Everlasting Life, *Acts 13. 16.* The Cord of a Promise is let down into our Dungeon; Christ's Chariot comes among us, *Cant. 3. 9, 40.* He comes near to us, preaching Peace, *Ephes. 2. 17.* He knocks at our Doors, *Rev. 3. 20.*

4 You cannot escape, if you neglect this Salvation, *Heb. 2. 3.* There is no other Physitian to heal you, no other Redeemer but Christ to set you free, no other Fountain in which you

may wash; no other Foundation on which you may build; no other Wing, Shadow, or City of Refuge to secure you. God will not suffer your contempt of Christ, and neglect of Salvation, to go unpunished. God will wound the Head of such as go on in their Trespases, *Psal.* 68. 21. Christ's Hand will find out all his Enemies, *Psal.* 21. 4. those that turn away from Christ, *Prov.* 1. 32. shall certainly be turned into Hell, *Psal.* 9. 17. God bringeth near his Salvation, offers it, and promises it to all that will look to Jesus Christ for it, *Isa.* 45. 22. Those therefore are worthy to perish, that turn away from Christ, and despise his Salvation.

5. Consider there is but a Remnant that shall be saved, *Rom.* 9. 27. few that will walk in the narrow way, that find the strait Gate, *Matth.* 7. 13, 14. And those that are saved, will be saved with a great deal of difficulty, *1 Pet.* 4. 18. The Righteous are scarcely saved, they must bear the Cross, endure many Tribulations, have frequent Combats and Conflicts, and continual Warfare with Spiritual
Ene-

Enemies: They must run with the greatest speed, fight with the greatest zeal against Sin, *1 Cor.* 9. 26. They have a Civil War with Lusts within, a Foreign War with the World and Satan without.

6. Consider what a great Mercy it is to obtain this Salvation; it is a most valuable Grace, for God to choose and appoint any to Salvation, *1 Thes.* 5. 9. *2 Thes.* 2. 13. when he might have appointed all to perish, and left them to Destruction. O what a Mercy is this, for God to pluck out of a perishing World, *Gal.* 1. 4. to fish out of a dead Sea; to cut off from a corrupt Stock; to call out of an infected House, and a barren Wilderness. The Church represents it as a rich Stream of Mercy, and spring of Joy, to be cloathed with Salvation, *Isa.* 61. 10. This is a great Mercy, for

1. Such are armed against Spiritual Conflicts, that have for a Helmet, the Hope of Salvation, *Ephesians* 6. 17. *1 Thes.* 5. 8. This may guard their Heads from all anxious, perplexing Thoughts about their Eternal State.
Hope

Hope is an Anchor cast within the Vale; as soon as they set out, and begin their Voyage, they may cast their Anchor into their Port and Haven, and so have their Hearts established, *Heb. 6. 19.*

2. Those that have hope of this Salvation, are supported under Afflictions and Persecutions, *2 Tim. 18. 9.*
Partake thou of the Afflictions of the Gospel, according to the power of God, who both saved us, and called us. As if Paul should say, Murmure not at, faint not under the Afflictions of the Gospel, for God hath saved you from the greatest Enemies, and from the worst Evils, and all your Afflictions shall turn to your Salvation, Phil. 1. 19. They shall further advance, promote it; they shall refine Saints from their Dross, wean them from their strange Land, and cause them to long more after their Father's House, and Heavenly Country. Have they any Reason to be discontented, whom God loves, *1 John 4. 59.* and that are Heirs of Salvation, *Heb. 1. 14.* and of the Kingdom. *James 2. 5.*

3. These

3. These may die with comfort; they have hope in Death, *Prov.* 14. 32. That which doth shipwrack others, shall land them safe on the calm Shores of a Blessed Eternity; that which impoverishes others, shall enrich them. Though Death doth pluck off the Rags of Mortality, yet God shall cloath them with Robes of Glory: When their Bodies drop down into the Pit, their Souls shall be taken up into the Palace; when their Flesh feeds Worms, their Spirits shall feast with Saints, and Angels; though God doth kill them, yet they may trust he will be their Salvation, *Joh* 13. 15, 16. When the Eye of Sense shall be shut, so that Saints shall no more see Worldly Objects, yet then God will shew them his Salvation, *Psal.* 91. last. They shall see God's Salvation, from Sins Temptations, Troubles, Afflictions; they shall see a freedom from Spiritual and Temporal Evils, and also be translated into an Eternal Kingdom. Christ will receive their departing Souls, and be their Guardian and Trustee till the Resurrection. O it is sweet, when God adds to the
Mercies.

Mercies of Sixty, Seventy, Eighty Years, the enjoyment of a blessed Eternity. It is Salvation that must crown Old Age with Glory; Death is the critical time, the Soul must then see Life or Death; a Heaven must shine from God's pleasing Countenance, or Hell be rained from his angry Face. O how sweet is it then to see the truth of God's Promises, in the enjoyment of an Eternal Salvation!

4. Those interested in this Salvation, shall be saved in the Day of the Lord, *1 Cor. 5. 6.* when Sins will find out others, and Vengeance will take hold of them, then Believers shall be saved. O what unexpressible comfort will it be, to point out Jesus Christ at the Great Day, and to say, This is our God, we have waited for him, and he will save us, and we will be glad, and rejoyce in his Salvation, *Isa. 25. 9.* This is a Salvation that will for ever set Souls beyond Gunshot, out of the reach of all Dangers, Evils, Enemies: They shall then fully receive the end of their Faith, even an Eternal Salvation, *1 Pet. 1. 9.*
Christ

Christ will appear unto Salvation, to those that look for him, *Heb. 9.* last. Then Saints shall be Heirs in full possession of Salvation, *Heb. 1. 14.* They shall be redeemed from all Evils, or possessed of all goodness, be exalted to the Kingdoms, and be placed in the Throne.

I shall lastly give you some Directions how you may be saved.

1. You must be enlightned and convinced of your Danger ; you must see the Evils you are under, and the Danger and Destruction you are exposed to. Few do think themselves to be condemned to Death, and to be sick unto Death. That they are Children of Satan, and Enemies to God. They will not believe that they are captivated by the Devil, enslaved by Sin, and chained to the World. The Scripture teaches us, that Men are held, *Rom. 7. 6.* and that they are led, *1 Cor. 12. 2.* they are held in the Snares of Sin, and led by Satan : Their Lusts are Bonds, their depraved Wills and corrupt Affections, are the Chains that the Devil leads

leads them by. Men discourse, see or discern what are the true Evils that they should be saved from ; they are not sensible of the blindness and vanity of their Minds, the deceit and desperate wickedness of their Hearts ; That their Wills are perverse and rebellious, and the greatest Enemies to God and their own Souls. They will account that Troubles, Afflictions, Reproaches, Wants and Death, are Evils, but they do not perceive that their greatest Evils, and worst Enemies are within themselves. A Root of Bitterness, an evil Treasure, a Body of Death, a Fountain of Iniquity, that is in their Souls. But Sinners must know what first cleaves to them, abide in them, do defile and deform their Souls, and testify against them before God, *Isa. 59. 12. Our Transgressions are with us, and as for our Iniquities we know them.* Yea, Men have no liking of that which is the true Salvation. Saints are said to love God's Salvation, *Psal. 70. 4.* but a Carnal Creature doth not love, but loath God's Salvation ; to be delivered from his false Notions, his vain Thoughts,

Thoughts, his corrupt Opinions, his inordinate love of himself, and of the Creatures, to be taken off from his sensual Pleasures, carnal Delights, to be brought to give his Heart to God, set his Love on Christ, to delight in Spiritual, Future, Invisible things; this is a Salvation he dreads and hates, and if he could go to Heaven with this vain Mind, and carnal Heart, it would be a place of Exile, and of Punishment to him.

You must see your Danger; that you are as *Isaac* bound, laid on the Altar, and ready to be sacrificed, as a whole Burnt-Offering, in the Flames of Wrath. You must hear the just, dreadful Sentence, *Matth. 18. 25. The Lord commanded the Debtor to be sold, and Payment to be made.* It is dreadful to be sold into the Prison, into a Place of Eternal Bondage. Your Heart must be broken, your Spirit wounded, your Soul burdened under the sense of the guilt and filth of Sin, else you will not have a due value of the Doctrine and Promise of Salvation, *1 Tim. 1. 15.* We must account it worthy of all acceptance, more valuable than all the Riches,

Riches, Pleasures, Houours of the World. If a Man were sinking, and drowning, he would not regard a Bag of Gold, or a Box of Diamonds, but prefer a Cord cast out to save him, a Boat to take him in, more than all the things of the World. Believe that your Condition is exceeding bad and dangerous. *Lot's* Wife looked back, as one that doubted whether *Sodom* would be destroyed; and *Lots* Sons in Law, could not believe that the danger of *Sodom* was so great, and its Destruction so near, *Gen.* 19. 14. So Sinners believe not, that to be Carnally minded is Death; that they that live after the Flesh, shall die; that they that are far off from God shall perish, *Psal.* 73. 27. They that go a whoring from God, shall be destroyed.

2. Consider what is the great hindrance, the grand obstruction of your Salvation: Whether some Sin is not so sweet, some Lust so pleasant and delightful, that you will rather venture a miserable Eternity, than part with it? What is it that holds you? *Rom.* 7. 6. And what is it that you hold

hold fast; *Jer. 9. 3.* There is some Adulterous League between you and your Lusts, between your Hearts and the Creatures, that hinders a lawful Marriage with Jesus Christ, and an interest in his Salvation. Do you not delight in some Abomination, and therefore are unwilling to be made clean, and set free from it.

3. We must fly to Christ, enter into this Ark, get into this City of Refuge. Men are said to be saved in the Lord, with an everlasting Salvation, *Isa. 45. 17.* We must look to Christ for Salvation, *Isa. 45. 22.* Come to him for Life, *John 5. 40.* There is a believing to Salvation, *Heb. 10. last.* Salvation is in Christ, *2 Tim. 2. 10.* Redemption is in Christ, *Rom. 3. 24.* and everlasting Life, *1 John 5. 11.* Trust on Christ, and not on the pieces of the Shipwrack, as they *Acts 27. last.* Some have Civility, Morality, a little Form of Religion; all these are but the broken Planks of our old Shipwrackt state; do not mistake a Truce for a Peace, Embalming for Quickening; it is Christ only that can be our Salvation, and our

• G Life.

Life. We must see the Son, and believe on him, *John* 6. 40. *Acts* 16. 31, that we may see Salvation, *Luke* 3. 6. Though *Noah* was a Righteous Man, yet he must leave his own Home, and enter into the Ark, that he might be saved from the Flood. So those that have most of an inherent Righteousness, must not stay at Home, nor trust in themselves, but fly to Christ, the Ark of Salvation, that they may be deliver'd from an Eternal Storm of Fire and Brimstone, *Psal.* 11. 6.

4. We must repent unto Salvation, *2 Cor.* 1. 10. wash our Hearts from wickedness, that we may be saved, *Jer.* 4. 14. We cannot fly from wrath, *Mat.* 3. 7. If we do not escape that Corruption that is in the World through Lust, *2 Pet.* 1. 4. how can we drink Spiritual Poyson, wallow in our Mires, serve those Lusts that war against our Souls, and yet be saved? *1 Pet.* 2. 11. We must crucify the Flesh, with its Affections and Lusts, *Gal.* 5. 24. It is these hurtful Lusts that do drown Men in Perdition and Destruction, *1 Tim.* 6. 9, 10. How
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can we be saved, and yet retain that which keeps open the Breach, keeps up the enmity between God and us. Lusts do war against our Souls in good earnest, and we must not be in jest with Sin, or fight as those that beat the Air; *1 Pet. 2. 11. 1 Cor. 9. 26.*

5. We must work out our Salvation with Fear and Trembling, *2 Phil. 12, 13.* We must work upon and about our Salvation, we must work more to perfect it; there are things lacking in our Faith, *1 Thes. 3. 10.* We are defective in our Love and Holiness; we must not think we are rich enough, are saved enough, live enough; we must not set any limits to Christ's Kingdom, or bounds to our growth; God bids us open our Mouth wide, that he may fill it, *Psal. 81. 10, 11.* Christ came, that his Sheep might have Life, and have it more abundantly, *John 10. 10.* Saints should daily be drawing Spiritual Waters at the Wells of Salvation, *Isa. 12. 3.* We must draw, or else be dry; we must draw, or else decay and decline, run behind hand, and become poor: What pains did *Noah* take, in pre-
 G 2 paring

paring for, and building of the Ark, and yet this was but the means of Temporal Salvation. *Noah* was probably longer in building the Ark, then we do live here in the World, and he did not give over, till he had wrought out, and finished this Vessel for his Temporal Salvation; and shall we not all our Life long, be working out, and perfecting our Spiritual Salvation. O tremble to neglect any means of Salvation, or to use them slightly. It is God that works in us both to will and do of his own meer good pleasure; therefore we must not displease, affront or provoke him by our Laziness or Slightness. This is the great end, and the proper improvement of God's long-suffering, to account it Salvation, *2 Pet. 1. 15.* that God spares us not that we might rise to Honour, gather Wealth, drink in sensual Pleasures and delight, but that we might mind and pursue an Everlasting Salvation. As God exercised long-suffering towards the Old World, while the Ark was building, *1 Pet. 3. 20.* so God lengthens out his Patience, while the Elect are building up themselves on their most holy Faith,

Faith, and are perfecting Holiness, in the fear of God, *1 Cor.* 7. 1. Be therefore more renewed in the Spirit of your Minds, *Ephes.* 4. 23. Let the word of God root deeper, and let the Temple of God rise higher in you. Let your Weeds be more rooted out, your Filthiness be more purged away, your Dross be more burnt up; take heed of minding of, and doting on Earthly things, and of forgetting, and neglecting your Eternal Salvation.

6. We should order our Conversations aright, *Psal.* 50. last, walk with God, walk worthy of God, to all well-pleasing, *1 Col.* 10. 11. *1 Thes.* 2. 12. We must keep the way of Salvation, walk in the path of Life, and in the way everlasting, *Psal.* 159. last. If we are guided by God's Counsel, *Psal.* 73. *Psal.* 24. and led by his Spirit, we shall be certainly received to his Glory.

7. We should often consider, that our Salvation draws every Day nearer, *Rom.* 13. 11. 12. We advance in our Race, we draw nearer to the Mark, and Prize; and this should mightily quicken and influence our Souls. O think often of this, that you are near the end of Time, the Borders and

Confines of Eternity; you draw
 nearer to the glorious Presence of
 God, and to an immediate and full
 Communion with him. Should you
 flag or faint near the end of your
 Race; should you grow drowsy, and
 sleep at the Door of your Father's
 House, near the Borders of *Imma-
 nuel's Land*? O, how should you rouse
 up your selves, and consider you will
 soon be gone from the Lion's Den,
 and Mountains of *Leopard*? You will
 get out of this Barren Wilderness,
 into the delicious pleasant *Canaan*,
 that is above. Salvation is ready to
 be revealed, *1 Pet. 1. 5.* a full, and per-
 fect Salvation. Christ will come as
 a Saviour from Heaven, *Phil. 3. 20.*
 His Life shall then perfectly be de-
 rived to the Soul, and his Image be
 impressed on the Body, *Phil. 3. 21.*
1 Cor. 15. 48. Then you will be satis-
 fied with his likeness, and be fitted
 to have an immediate and everlasting
 Communion with him. O think upon,
 and make sure your Interest in this
 Salvation; you will loose the greatest
 good, and suffer the worst Ev^{il}, if
 you come short of this Salvation.

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Consider whether you have the things that accompany Salvation, *Heb.* 6. 9. Have you the Graces that are joined with a state of Salvation? Have you Faith of God's working, *Col.* 2. 12. Hope of God's begetting, *1 Pet.* 1. 3. Love of God's kindling, *2 Thes.* 3. 5. *Deut.* 30. 6. Have you Evidence that you are redeemed, that is, bought again, *1 Cor.* 6. 20. in that your Captivity is turned, and that you are brought again, *Isa.* 52. 8. Hath God saved you? *2 Tim.* 1. 9. Is God's Salvation in a considerable degree communicated to you, and executed in you? God's Gifts and Calling are without Repentance, *Rom.* 11. 29. Those that God hath begun to save in Time, he will not destroy to Eternity.

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II.

Several

SERMONS

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Jer. XXIII. 6.

*And this is his Name whereby
he shall be called, The Lord
our Righteousness.*

IN the former part of the Verse,
we are informed what the Messiah
should do; that *in his Days* Judah
*should be saved, and Israel should dwell
safely.* In the latter Words, we are
instructed how he should effect this; *This
is the Name whereby he shall be called,
The Lord our Righteousness.* Salvation
and

and Righteousness are often joyned together in the Scripture, *Zech. 9. 9. He is Just, and having Salvation. My Righteousness is near, my Salvation is gone forth, Isa. 51. 5. I bring near my Righteousness, it shall not be far off, and my Salvation shall not tarry, Isa. 56. 13. Paul saith, the Gospel is the power of God to Salvation, because in it the Righteousness of God is Revealed, 1 Rom. 16, 17. The Gospel could not offer and promise Salvation, if it did not reveal Righteousness. God will not exalt Mercy, and debase and wrong Justice. God will save in a way becoming of himself, and that shall eminently redound to his Glory; as he will magnify Grace, so he will exalt Justice; as Love shall shine, and Grace reign, so God's Holiness shall be crowned, his Law magnified, the truth of his Threatning be demonstrated. He that is the greatest instance, and gift of God's Love, shall also be the most Terrible Example of his Revenging Justice and Severity. In the Words, we may observe, 1. That a Name should be given to, and put on the *Messiah*; *This is the Name where-*
by*

by he shall be called. 2. What this Name is, he shall be called *Jehovah*, our Righteousness.

1. This is intimated, that a Name should be given to the *Messiah*, God delights in the Scripture, to give several Names to the *Messiah*, and that

1. To describe, and set forth the greatness of his Person, *Isa. 7. 14. A Virgin shall conceive, and bare a Son, and shall call his Name Immanuel, which signifies, God with us.* God and Man were at the greatest distance and enmity with each other. What a wonderful thing then is expressed in this Name, that God is with us, in our Nature, made Man, and manifested in our Flesh, *1 Tim. 3. 16.* He thus came down to us, to raise us up to himself. He apprehended our Nature, *Heb. 2. 16.* that he might apprehend our Persons, *Phil. 3. 12.* and espouse them to himself, *Hos. 2. 19, 20.* There is a wonderful Marriage of the Divine and Humane Nature in one Person, that the Son of God and Believers might be joined together in one Body, *Eph. 5. 23, 29, 30.* An other
Name

Name of the *Messiah* is mentioned, *Isa. 9. 6. Unto us a Child is born, unto us a Son is given, he shall be called the Mighty God, the Everlasting Father.* Here weak Flesh, and the mighty God, Time and Eternity, an Infant of Days, and the Ancient of Days, a Child lately born, and the Everlasting Father, meet in one Person: Though the Humane Nature did cloud and eclipse, yet it did not abolish, or extinguish the Majesty and glory of the Divine Nature.

2. God gives the *Messiah* a Name that points at, and sets out his Office; *He shall be called, the wonderful Counsellor, the Prince of Peace.* Surely, he is a most excellent and wonderful Counsellor, that can direct and advise, how Enemies may be reconciled, Prisoners be enlarged, Captives be released, languishing, dying Souls may be healed; those that are lost and entangled in a woful Wilderness, may get into the right way, and return into the Favour and Family of God, and Strangers may be adopted by, and related to God; and he is an Admirable Prince, that can speak
Peace

Peace to Enemies, and give Happiness to the Miserable, that shall quiet and satisfy their Souls.

3. God gives Christ a Name, that signifies his new Relation to a Spiritual Seed ; *He shall be called the Everlasting Father*, Isa. 9. 6. If we consider Christ upwards, so he is the Everlasting Son ; but if we meditate on him downwards, so he is the Everlasting Father : He propagates his new Nature, he raises up an Holy Off-spring, he begets Sons and Daughters to God, as a Second *Adam*, because the new Nature shall never perish, his Spiritual Life shall never be extinguished. Christ may well be stiled an Everlasting Father ; the Seed of the new Creature is incorruptible, it lives and abides for ever, in that holy Nature that springs from it, *1 Pet. 1.*

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4. In the Words of the Text, it is said, *that the Branch raised up to David should be called Jehovah, our Righteousness*. A Branch should be joined to *Jehovah*, and so should work out Righteousness for us, and derive it to us. This is indeed a wonderful Name given

given to the *Messiah*; and Three things are implied in it.

1. That our Righteousness is not in our selves, but without us; it is a Robe put upon us, *Isa. 1. 10. He hath covered me with the Robe of Righteousness.* The Righteousness of God is said to be upon all them that believe, not in them, *Rom. 3. 22.* How false then is that Name, that *Medina* on *Thomas Aquinas*, in *Prim. Secund. Quest. 113. Artic. 21.* by the way of Contempt doth put on the *Lutherans*, *extrinsicarii Haeretici*, that is Hereticks that assert an outward Righteousness, imputed for Justification.

2. This Text proves and demonstrates, that Christ is our Righteousness; that his Obedience is the Matter of our Righteousness, and his Attoning Sacrifice, the Meritorious Cause of our Justification. God accepts us in Christ the well-beloved, *Ephes. 1. 6.* We are blessed in him that endured the Curse; and are forgiven for his sake, who was made Sin, *Ephes. 4. last.* The first *Adam* was the
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the efficient cause of our Sin, but the second *Adam* is the formal cause of our Righteousness.

3. This truth the Text doth further declare and hold out, that this Righteousness of *Jehovah*, must be made ours, we must be interested in it, we must be invested with it; else *Jehovah* cannot be stiled *our Righteousness*. And how can this be, but by a Donation and Imputation of this Righteousness to us? God that made Christ Sin for us, *2 Cor. 5. 21.* doth also make him Righteousness to us, *1 Cor. 1. 30.* We must believe into Christ, and so believe unto Righteousness. How sweetly do those Phrases answer, he that believes *εις τον υιον*, on, and into the Son; *John 3. last*, with his Heart, he believes *εις δικαιοσυνην*, *Rom. 10. 10.* unto, or into Righteousness.

I shall a little further consider of, insist on, and explain this Name of Christ.

1. It is a new Name that *Jehovah* the Son assumes; if *Adam* had not fallen, broken the Command, defaced

faced the Image, extinguished the Life of God in his Soul, there had been no need that the Son of God should have assumed this Name. It doth not suit the state of Man standing; but the condition of Man fallen, and that in order to recover and raise him up. If the Law of God had remained written, Holiness and Righteousness had continued flourishing in our Souls; we should have been stiled the Friends of God, and have needed no attoning Sacrifice to reconcile us to God. But now we are destitute and void of Righteousness, and so do need that *Jehovah* should take this Name, and become our Righteousness. It may be enquired whether Christ doth not point at this Scripture, when he promises to write his new Name on victorious Believers, *Rev. 3. 12*. That this Name shall be openly legible and visible on them, and that they shall have the honour and benefit of it to Eternity.

2. This is a Name proper and peculiar to *Jehovah* the Son, and cannot be extended or communicated to the Father, or Spirit. The Father is said to

to beget us again, *1 Pet.* 1. 3. And to create us after his own Image, *Ephes.* 2. 10. *Ephes.* 4. 24. And we are said to be born of, and sanctified by the Spirit, *John* 3. 6. *1 Cor.* 6. 11. But yet neither the Father, nor the Spirit are said to be our Righteousness. Our Saviour Christ is both the sole Worker, and Subject of that Righteousness whereby we are Justified.

3. This is a Mysterious Name; it is asked by *Agur*, who knows the Name of God's Son, *Prov.* 30. 4. Indeed we should never have been acquainted with this secret Name of the Son, mentioned in the Text, if the Scripture had not revealed it to us: The Righteousness of God for our Justification is a great and deep Mystery, most Remote from the Sentiments of the Natural Man; and if Christ had hid it in his heart, we should for ever have been ignorant of it, *Psal.* 40. 9, 10. The Son that wrought it, doth also declare and Preach it to the World. Would it not have looked like an unreasonable Presumption, and have been reputed intollerable Pride, for us to call *Jehovah* our Righteousness?

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ness? Could we ever have aspired to, or hoped for such a thing, had not the Scripture given Christ this Name, and taught us this Doctrine? What an amazing Mystery is this, that when the Law of God requires us to work out a perfect Righteousness, and perform a compleat Obedience for our own Justification, that now the Son of God himself hath wrought, and brought this Righteousness, that he that might have exacted Righteousness of us, should give Righteousness to us; that he, who, as a Law-giver, obliges us to a full Conformity to his own Law, should become a Subject to his Father, and a Servant to his own Law? O! how surprizing is this, that he who Teaches us Duty, should himself learn Obedience? *Heb. 5. 8.* and become obedient to Death, even the death of the Cross, *Phil. 2. 7. 8.* If Christ had not been made under the Law, *Gal. 4. 4.* he could not have been made Righteousness to us, *1 Cor. 1. 30.*

4. This is a most Honourable Name to Christ; this is promised both as an Honour, and as a Reward to *Jesus Christ*, that he should justifie many,

Isai. 53.

Isai. 53. 11. How glorious is this to Christ, that he is the Righteousness of the whole Church : that he provides a Garment wide, large, and long enough to cloath his whole Body ? He appears in a Garment down to the Foot, *Revel.* 1. 13. that can cover and adorn all his Members. Though he be but one Man, yet many may be justified by his Obedience, *Rom.* 5. 19. Though he be but one Sacrifice, yet his Blood is shed for many, for the Remission of sins, *Matth.* 26. 28. As the first *Adam* could defile thousands more, if the World should so long continue ; so the second *Adam* could justify thousands more if they did fly to him, and trust on him. God is as well satisfied as if the Curse had been executed on them that believe, and they are as safe, as if the Law of God had been Abrogated for them. Believers are clothed with change of Rayment, *Zech.* 3. 4. This one Garment is styled change of Rayment ; it is as effectual to Clothe, and adorn us, as if every time we contracted New Guilt, or Spotted our selves, we were furnished with a new Garment : this

Righteousness of Christ is the only Righteousness of Men for Justification since their Fall ; It is an everlasting Righteousness, *Dan. 9. 24.* The Glory of it never fades, the Virtue of it is never Exhausted ; it is a Righteousness that hath lasted through all Ages, and will be effectual to the end of the World : It is so large a Patrimony, so rich an Inheritance, that, as *Noah* was, so all Believers may be Heirs of the Righteousness that is by Faith, *Heb. 11. 7.* and this is glorious to Christ, that he hath so filled up the Breach by his own dead Body, and made it stronger, than if the Wall of our Innocency had never been broken.

5. This Name of the Son of God is most comfortable to us ; How woful is our Natural State ? there is none in it Righteous, no not one ; none that doth good, no not one, *Rom. 3. 10, 11.* All are under sin, *Rom. 3. 9.* all have sinned, and come short of the Glory of God, *Rom. 3. 23.* They have failed in the Race of Obedience, and are fallen short of the Prize of Glory. And O how Refreshing and

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Reviving is this, to hear that the Son of God brings near his Righteousness, *Isai. 46. 12.* The World is a Sea of Wickedness, an Ocean of Impiety; Where could Righteousness be found, or how could it be attained? But this is a most surprizing and refreshing Truth, that the Son of God incarnate should be an Isle of Innocency, and Righteousness, standing up in the midst of a Sea of Corruption. *Theodore*, in one of his Orations concerning *Providence*, observes this as a wonderful Work of God, to Create Isles, as so many Inns in the Sea, for Ships to apply themselves to, rest in, and receive necessary supplies from: But this is more Grace and Mercy, that we that are void of Righteousness, laden with Iniquity, and ready to sink into the Deep and Bottomless Sea of the Wrath of God, may, by Faith, saile and swim to this blessed Isle of Righteousness the Lord *Jesus Christ*, and there find rest and safety, from the Tossing and Threatning Waves of Divine Displeasure: It is dreadful for sin to be always and ever before the Lord, *Psal. 109. 14, 15.*

but it is most sweet and comfortable for Christ's Blood to be sprinkled on the Thrones, and to be always before the eye of God: We were in darkness, and horror, and ready to sink under desperation, and then doth this Sun of Righteousness arise with healing under his wings, *Mal.* 4. 2. his glorious beams do scatter the thick and black clouds of our Iniquities, *Isai.* 44. 22. Sin did reign so, as to bring us under the guilt of Eternal Death: But how comfortable is it that Reigning Grace should succeed Reigning Sin. Revenging Justice might next follow after Reigning Sin, but it is Grace that now reigns, through the Righteousness of *Jesus Christ*, unto Eternal Life, *Rom.* 5. 21. Our Iniquities were as deep Waters gone over our heads, there was no wading through them: they were a heavy burden, too heavy for us to bear, *Psal.* 38. 4. they were ready to sink us down into the deep Sea of the wrath of God, but in this Righteousness of *Jehovah* we may be lifted up, and exalted, *Psal.* 59. 16. As *Jesus Christ* once gave himself a Sacrifice of a sweet smelling

smelling savour unto God, *Ephes. 5. 2.* to God the Father continually gives Christ most precious and fragrant Incense on the account of his Obedience, and Sufferings always, to plead before the Father, *Revel. 8. 3.* much Incense is said there to be given him to offer with the Prayers of all Saints; Christ's Obedience and Sacrifice makes an everlasting Perfume in the Heavenly Sanctuary. It is said of the Gentiles, κατελαβε διμαρτύριον τὴν ἐν πίστει, They earnestly caught at they greedily laid hold of, they strongly grasped the Righteousness that is by Faith. This is the only Cord cast out to us sinking, and drowning Sinners, which we should catch hold of, to keep us from perishing for ever.

6. This Name of Christ shall continue, last, be victorious in the World over all the Reproaches, Slanders, and Defamations cast on Christ: the blind Malignant World called Christ a Glutton, a Wine Bibber, a Friend of Publicans and Sinners, *Matth. 11. 19.* they charged him as a Blasphemer, *Jobit 10. 33, 36.* because he said

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he was the Son of God, and so made himself equal with God, *John* 10. 33. they stiled him a deceiver, *Math.* 27. 63. The *Jews* did black Christ all that they could, they raised Mists, yea thick Clouds, to obscure and hide his Glory, yet all this should not prevail: this Illustrious Name of Christ should wade out of all these Eccli- pses, and scatter all these Clouds. Notwithstanding all the endeavours of the World to obstruct his Honour, and cloath him with shame, yet he should by Multitudes, in all Ages, be owned, acknowledged, and called *Jehovah our Righteousness.*

6. This Evidences that the Mighty Power of God did go along with the Gospel of Christ; that though the *Jews* at this day do stile him חלל, the *Hanged Man*; and the *Gentiles*, as Blasphemous *Porphyry*, did call him σωφιστεῖν σοφιστήν, the Crucified Sophister; yet all these Reproaches should be wiped off, and this glorious Name of Christ should shine out through all these thick Clouds of Infamy; he should be known, and called, *The Lord our Righteousness.*

I shall observe, and insist on this Doctrine from these latter words of the Text.

Doctrine. That *Jesus Christ* is, and shall be called, *Jehovah our Righteousness*.

The Prophet, in the Name of the Lord, promises, That the Lord would raise up to *David* a Righteous Branch, one that should be most Holy, and Just in his Humane Nature; and that this Righteous Branch, the *Messiah*, sprung from *David*, according to the Flesh, should be called, *Jehovah, our Righteousness*: this intimates he should be Man and *Jehovah* too in one Person, and as such he should be owned and acknowledged.

Four things are to be spoken to for the prosecution of this Doctrine.

First, What Righteousness of *Jehovah* the Son is here meant, and understood.

Secondly. To Evidence and Demonstrate, that *Jesus Christ*, God-Man, is
our

our Righteousness, yea, our only Righteousness for Justification.

Thirdly. How this Righteousness of Christ is made ours.

Fourthly. Who they are that shall call Christ by this Name, *The Lord our Righteousness.*

1. What Righteousness of *Jehovah* is here meant.

To this I shall Answer;

First. *Negatively.*

Secondly. *Affirmatively.*

First, I Answer *Negatively*; It is not the Essential Eternal Righteousness of the Son of God, as *Oslander* the *Lutheran* affirmed; but this cannot be.

For, 1. This Righteousness is incommunicable, it is proper to the Divine Nature, and cannot pass, or be derived to a creature: To say, that this Righteousness is given to Believers,

vers is to deifie them, rather than to justifie them; that is most certain, that in this sence, God will not give his Glory to another, *Isa. 42. 8.*

2. This Righteousness is an Adversary; contrary to us, at Hostility with us: God, according to it, hates the Wicked, and abhors the Workers of Iniquity, *Psal. 5. 4, 5.* He is a swift Witness against them, *Mal. 3. 5.* A Terrible Judge to them, and a Consuming Fire in the execution of his Vengeance on them, *Deut. 4. 24.* As God is Holy, he lothes unclean Souls; and, as he is Just, he hates guilty Creatures. If another Righteousness had not been found out, God would rise up against them as an Enemy, and break out on them for their everlasting destruction.

Secondly. I Answer *Affirmatively.* This Righteousness of *Jehovah* is not a Righteousness possessed by the Son from Eternity, but acquired in time. It is not the Righteousness that was his Patrimony, as a Son, but his Purchase, as a Servant, by the sweat of his Brows, by the travel of his Soul, by the effusion of his Blood, by the expense

expence of his Life. This was wrought
 by the Son of God Incarnate, by the
 Mediator in the form of a Servant, as
Joshua, the Type of Christ, is called
 the Minister, or Servant of *Moses*,
Exod. 24. 13. Exod. 23. 11. So *Je-*
sus Christ was made under the Law,
Galat. 4. 4. It is said, *Isai. 53. 11.*
By his Knowledge shall my righteous ser-
vant justifie many. This is very ob-
 servable, God himself asserts, *That*
by his knowledge his righteous ser-
vant should justifie many; and that by
 virtue of his service, in bearing the
 Iniquities of his People. *Jesus Christ*
 did exactly perform what as a Servant
 he had undertaken, and so he was
 Righteous. Here we may observe a
 wonderful Mystery, that *Jehozabab* is
 said to be *our Righteousness*; yet God's
 righteous Servant also is said to justi-
 fic. These two things sweetly con-
 spire in our justification. God's ser-
 vant did perform Obedience, and
 suffer on the Cross. He that took
 our Nature, and was a Servant in it,
 was only capable of doing, and dying
 for us: As Man, he must be subject, and
 suffer;

suffer ; but yet as he is also *Jehovah* he gives an infinite Price, and vulture to his Obedience and Sufferings. The same Person was God-Man : as Man he served, and performed the Obedience by which we are justified, *Rom.* 5. 19. but as God he gives an infinite worth to his own Service : So both *Jehovah* is our Righteousness, and yet God's Righteous Servant doth also Justifie. *Christ's* Righteousness consists in Two things ;

First. In his Obedience to the Commands of the Law.

Secondly. In his Subjection to, and enduring of the Curse of the Law.

Jesus Christ took *debitum officii*, the debt of Duty, as well as *debitum pœne*, the debt of Punishment. And suitably unto this object of our Faith is thus expressed ; 1. Our Faith is said to be ἐν δικαιοσύνῃ τοῦ Θεοῦ, in the Righteousness of God, so the word might be render'd ; and this Phrase, *the Righteousness of God*, seems to be taken, and be proved from my Text,
Jehovah

Jehovah our Righteousness. 2. Faith is said to be in the Blood of Christ, *Rom. 3. 25.* Whom God hath set forth for a Propitiation through Faith in his Blood. All the Garments of Christ are said to smell of Myrrh, Aloes and Cassia, *Psal. 45. 7.* As Christ's Garments are expounded to be his Graces, so they may also be interpreted to be the Actions of Christ, that flow from those Graces. Garments signifie Actions, so it is said, they washed their Robes white in the Blood of the the Lamb, *Rev. 7. 14.* So these Garments point out the Active Obedience of Jesus Christ. It is said also, That Christ gave himself an offering, and a sacrifice of a sweet smelling savour to God, *Ephes. 5. 2.* Zanchy on the place, observes the Emphasis of the Apostles words; that Christ is said to be first an Offering, and then a Sacrifice. There were Offerings of First-fruits, and Fine Flower, and of such things as had not life, but living creatures were offered up in Sacrifice, and then their blood was spilt, and their lives taken away. Christ's being an Offering, may point out the Holiness

(III)

Holiness of *Christ's* Life, and his being a Sacrifice, did signifie his Sufferings, and his Death. How satisfactory and refreshing is it to us, to Read and Hear of the sweet smelling Garments of *Christ*, and the sweet smelling Sacrifice of our Lord *Jesus*? It was foretold of our Lord *Jesus Christ*, that his Ears, both his Ears, should be opened, *Psal.* 40. 6. one Ear was opened, as he was Man, to hear, and obey the Commands of the Moral Law; and *Christ's* other Ear was opened, to listen to, and comply with that peculiar Commandment that was given to him.

As Mediator, to lay down his Life, *Joh.* 10. 18. Innocent Man owed but a single debt to God, and that was Obedience to his Law: but Fallen and Guilty Man is bound to God in a double Bond. He owes God Obedience, as he is a Creature; and he owes God Glory to be raised out of his Sufferings, Misery and Torments, as he is a Guilty Creature. Therefore Sins are called Debts, *Matth.* 6. 12. because the Transgressors of the Law, for Non-payment of the Debt of Obedience,

ence contract another, and New Debt, and that is an Obligation to endure Punishment. As they wrong, and rob God by their sins of Omission, and Commission, so they are bound to make Restitution to God by their eternal Sufferings, and Torments.

1. *Jesus Christ* was to obey the Commands of the Law, *Job. 17. 4. I have glorified thee on earth, I have finished the work that thou gavest me to do.* *Jesus Christ* was to Glorifie God in the Nature of a Creature, in the Form of a Servant: he was to be a perfect Pattern of Piety, and an example of Righteousness on Earth, where there had not been a full and exact Instance of Righteousness, and Obedience since the Fall, *Eccles. 7. 20. There is not a just Man on earth, that lives and sins not. The Earth hath been full of violence and wickedness before God, Gen. 6. 13.* How much was it then for the Glory of God, and the Honour of his Law, that there should be a Man Perfectly Holy, and Just on Earth? A Virgin-Soul among Whores and Adulteresses? A Diligent Servant among Drones, and Lazy Loiterers?

A Loyal Subject among Rebels, and Enemies? How little Honour had been given to the Law, if only the Penalty of it had been inflicted, and its Curse been executed; but the Commands of it had never been obeyed, and fulfilled? Is it for the Credit, or Glory of an Earthly Prince, to have no Obedience paid to his Laws, but only the Penalties annexed to them to take hold of, and be executed on all that are under his Jurisdiction? And shall God's Laws never be obeyed? Shall the Penalties of them only be executed? As a Foreign Prince, if he Travels through the Territories, and Dominions of another King, doth owe him a Topical Allegiance, and must needs be subject to his Laws; so the Son of God (though he was a Rightful and a Glorious King) yet Travelling through the Dominions of his Father, in the nature of a Creature, to Redeem Captives, must needs be subject to the Laws that God gave to all Mankind. The High-Priest, under the Old Testament, was an eminent Type of *Christ*; he was bound

to wear a Plate of Gold joyned to his Mitre on his Forehead, *Exod. 25. 36, 37, 38.* This did intimate, and teach us, that the true substantial High-Priest was to be Perfectly holy and absolutely devoted to G^d. Tho' God may spy Faults, and observe Blemishes and Spots in the best of Saints; yet he may look to the Forehead of *Jesus* our Great High-Priest, and there read nothing but Holiness to the Lord. The Law of God was perfectly impressed on *Christ's* Heart, and fully expressed in his Life. He loved God to the Height of utmost Perfection. He loved Men, even his own, that were in the World, with the most pure, ardent, and intense Love, *John 13. 1.* he was so intent, so fixed in Exalting, and Magnifying God, that when his Soul was troubled in the prospect of his Sufferings, yet he Pray'd thus, *Father, glorifie thy own Name, John. 12. 27, 28, 29.* As if he should say, However I am clouded and eclipsed; whatever bitter Cup I drink; whatever heavy Burden I bear; yet, *Father, glorifie thy own Name.* As the First *Adam* ruined

ned us by his Self-seeking; so the Second *Adam* raised, and Recovered us by his Self-denial; and *Christ's* Love to his People was stronger than Death. He leaped over Mountains of Difficulties, and brake through Hosts of Enemies, and Sufferings to Redeem them. He did forget himself for a time, that he might remember us to eternity: He veiled his Glory, and Majesty, to manifest his Love to us: *We are all as an unclean thing*, Isa. 64. 6. but *Jesus Christ* is that Holy Thing that was Born of the Virgin *Mary*, Luk. 1. 35. he came into this World without a Foreskin on his Heart, and therefore was that Holy Seed that was Figured, and Typified, by Circumcision, *Phil.* 3. 3. And we may Glory in him, on this account. The Fountain was pure from his Conception and Birth, and the Stream that did flow from it was ever after clear and clean. It was requisite that *Christ* should be Holiness to God, that he might be made Righteousness to us.

2. *Christ's* Sufferings may well be accounted a part of his Righteousness. For,

1. They were the Fulfilling of the Law given to him as Mediator, that he should make his Soul an Offering for Sin, and pour it out to the death, *Isa.* 53. 10, 12. *Joh.* 10. 18. As the Moral Law belonged to *Christ*, as a Man, he could not possess our Humane Nature in Purity, or order his Conversation with Beauty without submission to it: so the Ceremonial Law belonged to him as a Jew; and he was obliged to die, as he was a Mediator. *He must be obedient to death, even the death of the Cross*, *Phil.* 2. 7, 8.

2. The Sufferings of *Christ* were part of his Righteousness, because they were the enduring of what *Jesus Christ*, as a Surety, did undertake to undergoe. If one Man doth bind himself in a Bond to pay the Debt of another, it is but Justice that he should satisfy it; if he refuse, or decline it, he acts contrary to the Rules of Righteousness. So when *Jesus Christ* took our Debt on him, it was Righteous

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ous that he should pay it off. A Surety doth first make the Debt his own, and then binds himself to the payment of it: So *Christ* first took our sins themselves, and then became liable to punishment for them. As the Sacrifices of the Law had first Sins put, and laid on them, *Levit. 1. v. 4.* and then thereby were exposed to wounds and death. If *Jesus Christ* had not been made sin, he could not have been made a Curse, *2 Cor. 5. 21. Gal. 3. 13.* *Christ's* being made a Curse seems somewhat different from his being made Sin, and was a Fruit, and Consequent of it. The Curse could not Fall, Fasten, or Abide on a Person, but where Sin opened the Door, drew, and pluckt it upon him. *Jesus Christ*, by becoming a Surety, was snared, was taken by the words of his own Mouth, *Prov. 6. 2.* *Jesus Christ* said to the Father, *Psal. Ch. 40. 7, 8.* *Loe I come*, that is, to be an Atoning Sacrifice: *I delight to do thy will O my God*; that is, to offer up my Body once for all, *Heb. 10. 9, 10.* Now *Jesus Christ* was come into the Hand of his Father to be punished,

Prov. 6. 3. It was just for God the Father to wound and bruise him; to call the Sword of his Justice to awake against him; *Zach.* 13. 6, 7. *verses*; the Cup could not pass from *Christ*, but he must drink it: the Debt must be exacted of him, Chastisement must be laid on him; *Isa.* 53. 5. because *Jesus Christ* had engaged as a Surety to draw near to God, sitting on a fiery Throne, holding a flaming Sword, and clothed with the garments of vengeance, *Jer.* 30. 21. Sins being laid on *Christ*, *Isa.* 53. 6. Sorrows and Sufferings were to follow, *Isa.* 53. 4. because he bare our sins, he must also be burthened with our sorrows. It was just with God, on this account, to wound the Man that was his Son, and to smite the Man that was his Fellow; *Zech.* 13. 7. God's Sword had (as it were) slept for a long time in the Scabbard of his long-suffering: his Justice had been silent, and not roared against Sinners. But now the Surety was come, the great Atoning Sacrifice was presented, and exhibited, it was high time for God's Sword to awake. The Times before
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Christ were the days of Forbearance
 ΕΥ ΤΗ ΑΝΟΧΗ ΤΩ ΘΕΩ, *Rom.* 3. 26. God
 took *Christ*'s Word till then, but now
 the Day of Payment was come, and
 therefore *Christ* could not be secured
 from a Dark Hour, or be exempted
 from drinking of a bitter Cup, *Matth.*
 26. 39. 42. *John* 12. 27, 28. he
 came into the World to have such a
 Terrible Hour, and to walk through
 the Dark Valley of the shadow of
 Death: As he was loaded with our
 Sins, God must not only forsake him,
Psal. 22. 1. but wound him, *Isa.* 53,
 5. He had not only a dark Night,
 as the Light of God's pleasing Com-
 tenance was hid from him, but he
 felt Dews, and experienc'd the
 Drops of the Night, *Cant.* 5. 2. as
 God's punishing hand was stretch'd
 out against him. *Christ* had not only
 a very Dark Night, but a very Stor-
 my and Tempestuous Night; as we
 had estranged our selves from God,
 and had forgotten our Relation to
 him, so God estranged himself from
Christ, and seem'd, for a time, to
 veile, and forget his Relation to his
 Son: to carry it as a Stranger, and

as one unconcerned in the Sufferings of *Jesus Christ*, Psal. 22. 1, 2. *My God! my God! why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring? O my God! I cry unto thee in the day time, but thou hearest not, and in the Night season, and am not silent. O! how strange is this, that God should thus withdraw himself from his own Son? that the Father should deliver him up into the hands, and leave him to the Will of his Enemies? That God's ear should be stopt, and his Bowels shut up against his own Son: That *Jesus Christ* should roar out his doleful Complaints, and yet God be, as it were, deaf and dumb to him, and inexorable towards him, when the Son was not silent to his Father day or night. Surely *Christ's* Cup was very bitter, his Burthen heavy, and the Fire that Roasted this Lamb of God was very hot, and scorching, or else *Christ* that had the Power of the God-head to support him, was now in the midst of his Enemies, and near the end of his Sufferings, would never thus have roared out. The words*

words of the Psalmist David do exactly Point out, and Foretel that which Matthew Records, Matth. 27. v. 46. *And about the Ninth hour Jesus cried with a loud voice, saying, Eli, Eli, Lama Sabachthani; that is to say, My God, my God, why hast thou forsaken me.* Yet Jesus Christ justifies the Father in forsaking of him, in not hearing of him; *But thou art holy, O thou that inhabitest the praises of Israel, Psal. 22. 3. Though others tast thy Goodness, admire, and glorifie thy Grace, and thou inhabitest their Praises, yet thou art deaf to me, I feel thy Wrath and Severity. But thou art holy in all this, I am come into thy hand as a Surety, and must fall under thy weighty Arm as a God of Vengeance.* This was the true reason and cause why Jesus was wanting to himself, did not plead his own Cause; or more confute the Slanders, and wipe off the Reproaches his Enemies cast on him, clear and justifie himself from their Calumnies, False and Forged Accusations, Mark 15. 3, 4, 5. *Jesus Christ kept silence, he Answered nothing to what the High-Priest charged him with.*

with. He also Answered nothing to Pilate, so that Pilate marvelled, that he would not plead for, and defend himself; that he carried it as if he had no Reply, no Reproofes in his Mouth, to vindicate himself, and silence his Adversaries. This Silence of Christ was foretold, Isa. 53. 7. *He was dumb, he opened not his Mouth.* The truth was, that Jesus took our Sins, and bare our Iniquities, in order to his submitting to Punishment for them, Isa. 53. 6. 1 Pet. 2. 24. *Confusion of face did belong to us;* Dan. 9. 8. 9. Guilt might stop our Mouths, seale up our Lips. We had cause to lie down in our Shame, to cover our selves with Confusion, never to open our Mouths to deny, extenuate, or justify our Practises, Ezek. 16. last. Christ now stood in our place, he did, as it were, assume our Person; Silence did become us; Our Cause was so bad, that it could not be pleaded or defended. It was just, now, that Christ should be Condemned, Executed, Cut off for our Sins, that, as a Surety, he took on himself; though he was a Green Flourishing Fruit-bearing-Tree, yet all our Bar-

Barrenness was charged, all our Corrupt Fruits were hanged on the Tree of Life by Imputation, therefore a Fire was kindled against him; he was hewed down, and cut off from the Land of the Living, *Isa. 53. 8.* Christ's submitting to Circumcision, *Luke. 2. 21.* and to Baptisme, *Matth. 3. 13, 16.* that were Ordinances proper and peculiar to Sinners, did shew, that he took our Sins on him, that we, in Baptisme, might have our Sins put away, and his Righteousness put on us.

3. Christ's Sufferings may well be called, and accounted a part of his Righteousness; because, in bearing his Sufferings, he admirably exercised his Graces, and was most active in fulfilling the Law to the utmost height and pitch of Perfection. Indeed, mere Innocence is not Rewardable, but as it is accompanied and attended with an Active Obedience, and Righteousness: He submitted to the Will of his Father, *Matth. 26. 42.* *If this Cup may not pass from me, except I drink it, thy will be done.* He evidenced, declared,

clared, and demonstrated to the world, that he loved the Father, and would do what he commanded him: the Threatning of Death against us, was changed into a Commandment given to *Christ*, that he should die. Therefore he would go forth to offer himself to the hands of his Enemies, and to meet Death, *John 14. last.* And *Christ* manifested wonderful Meekness and Patience towards his Enemies, and expressed admirable Goodness in Praying for his Persecutors and Murtherers, *Luke 23. 24.* Then said *Jesus*, *Father forgive them, for they know not what they do.* Sinners hated *Christ* without a cause, and he loved them without a cause. What astonishing kindness did *Jesus Christ* discover towards his Sheep, in that he would lay down his Life for them? *John 10. 11, 15.* Was not the love of *Christ*, a love passing knowledge? *Ephes. 3. 18, 19.* Was it ever known, that when the Butcher came to the Fold to fetch Sheep and Lambs to kill them, that the Shepherd should offer, and substitute himself in their room, and to be contented to be

be slain himself, that they might be spared. Some have thought, that this was a strain of Love above, and beyond what the Law requires from one Neighbour towards another. Men are to Love their Neighbours as themselves; but *Christ* loved his Sheep more than himself; he forgot, he denied himself: was swallowed up in most pure and ardent Love towards them. *Love is the fulfilling of the Law*, Rom. 13. 10. So that *Christ* was highly Righteous, and perfectly conformed to the Law in all his Sufferings and Sorrows. Thus *Jesus Christ* did Answer the Character, that the Church of Old gave of him, that he was *white and ruddy, the chiefest amongst ten thousand*, Cant. 5. 10. *Jesus Christ* was White in his Active, and Ruddy in his Passive Obedience, and so did at once commend us to God's Holiness, and secure us from his Wrath and Justice. As the First *Adam*, in Transgressing the Positive Law God gave him, not to eat of the Forbidden Fruit, did violate the whole Moral Law, he was unjust to God, injurious to himself, and cruel to all his

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Posterity, whom he betrayed, defiled, and ruined: So the Second *Adam*, in Obeying a Positive Law, to Die, Fulfilled the whole Moral Law, in perfect Love to God and Man, and absolute Denial of Himself.

2. The Second thing I am to insist on, is, to Evidence, That *Jehovah* the Son of God, is our Righteousness.

First. No other but he that was God Manifested in the Flesh, could now, in this degenerate state of Fallen Man, satisfy, and fulfil the Commands of the Law. *The word of God is very pure*, Psal. 119. 140. *The Command is exceeding broad*, Psal. 119. 96. *The Law is very Spiritual*, Rom. 7. 14. There is a wonderful depth in the Law of God, it goeth deeper than the actual consent of the Will: Others of the Ten Commandments, as the *Fifth, Sixth, Seventh and Eighth*, do forbid heart-evils, for the Law is Spiritual. It is the Law of an Omniscient heart-searching Lawgiver, and therefore it is not only given to the Lip,

Lip, and Life, but reaches and extends to the Soul. But the Tenth Commandment is yet more deep and spiritual, it forbiddeth the First budgings and stirrings of Sin in the Soul, whereby the Will is Tempted by it self, and solicited to consent and comply: These are the Neighings of a Carnal Heart after fleshly objects, *Jer. 13. 27. I have seen thy Adulteries, and thy Neighings*: These Neighings of an unclean heart do tend to Fornication, and Adultery. In these First Covetings, and Lustings, the Old Man doth (as it were) cast forth its seed into the Womb of the Heart; but Lust doth not conceive, in the Language of *James, James 1. 14, 15.* till this Seed is received, cherished, and embraced in the Womb of the Will; till it consents, and yields to a Temptation. Who now of the best of the Sons of Men can stand before this holy and perfect Law of God? Dare the best of Saints in the World go to a Trial before God on the account of their Works? Did not *David* himself decline such a Trial? Did he not wave,

wave, and deprecate it? *Psal. 143. 23.*
Enter not into judgment with thy Ser-
vant, For in thy sight shall no flesh li-
ving be justified. But this is that ex-
 cellency, and glory, of *Christ*, that he
 was a Spiritual Beauty among deformed
Ethiopians; an upright Soul among
 crooked Creatures: one that
 did dwell in the Torrid Zone of
 Love, when the Hearts of others were
 Congealed, and Frozen towards God.
 He had the highest flame of Love, and
 not the least spark of Lust. But the
 obedience of no others is of sufficient
 purity, according to the Covenant of
 Works, to be Tried at God's Touch-
 stone, or of Weight enough to hold
 in God's Ballance; But *Christ's* Obedi-
 ence, for Purity, and Weight, will be
 approved before the Tribunal of God.
 The Eye of Omniscieny can see no
 fault in it; the Holiness of God is not
 dissatisfied with it, but highly ap-
 proves of it, and delights in it. As
 no meer Creature can satisfie for the
 Guilt of Sin, and so prevent Eternal
 Death; so the obedience of no mere
 Creature can Merit Eternal Life. The
 Command of the Law must be fulfil-
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led, as well as the Curse executed; there must be a *Δικαιοσύνη*, a Righteousness, that there may be *Δικαίωσις*, a Justification.

2. No other but *Jehovah* could bear the Weight of Millions of Sins, and endure sufficient Punishment for them. The People of *Israel* were a Nation of heavy Iniquity, *Isa.* 1. 4. Laden with Transgressions. The Earth on which they did dwell, is said to Reel, and stagger like a Drunken Man; and the Transgression of it, that is, of the Inhabitants of it, is said to be heavy on it, *Isa.* 24. 20. And if there was Heaviness of Iniquity in one People, What was there in the Whole World? No other Neck could bear such a Weighty Yoke of Punishment for Transgressions but *Christ's*, *1 Lam.* 14. No other Shoulder, or Back, could stand, or bear up under such a load of Sufferings, but the Shoulder and Back of *Christ*. If the weak Wood of his Humane Nature had not been overlaid with the Brass and strength of his Divine Nature; as the Altar for Burnt-offer-

ings was but of *Shittim*-wood, but was over-laid with Brass, *Exod.* 27. 1. 2. 3. the weak Humane Nature of *Christ* could not have endured the hot fire of God's Fierce Wrath, but it must have been consumed. The Mighty God therefore must support the frail Man *Christ Jesus*. For God to hide his Pleasing Countenance from *Christ*, was (as it were) the loss of a Heaven for a season; and, for God to turn his Angry Frowning Face against *Christ*, was the Feeling of a Hell for a Time. Who could bear this Loss, this Punishment, but he that had Omnipotency to uphold him? There were several things that were extraordinary in the Sufferings of *Christ*, so that none but he could bear, and suffer at that rate, and in that manner.

First. That *Jesus Christ*, when he was bruised by God, yet claimed Interest in him, and Trusted on him: In the depth of his Sorrows and Sufferings, yet he thus calls him, *My God, my God*, *Psal.* 22. 1. and saith in *Heb.* 2. 13. *I will put my trust in him.* Yea, when

when all left him; and the Father too is said to forsake him; yet he saith, *I am not alone; but the Father is with me*, John 16. 32. when God did press down a weight of Sufferings on him, yet he was perswaded, that, at that very time, he put his Almighty and Everlasting Arms under him to uphold him, Isa. 42. 1. *Behold my Servant whom I uphold*, Isa. 50. 7. *The Lord God will help me*. When God did lay Sins on him, Isa. 53. 6. yet he believed he would Justifie him from them all, Isa. 50. 8. *He is near that justifieth me*. Though he was now under a dark Night, yet he did believe, that God would turn his Shadow of Death into a bright and joyful Morning, Psal. 16: 11. *Thou wilt shew me the path of Life: in thy presence is fulness of joy, at thy right hand are pleasures for evermore*.

Secondly. That Jesus Christ Loved God, even when he was wounded by him, and suffered such hard things from him. The Damned suffer from God, and hate him: they belch and vomit out Blasphemies against him. But

Jesus Christ endured the most bitter, and grievous things from the Father's Hand, yet still loved him : This was the Fat of the Inwards of *Christ's* Sacrifice, *Levit.* 3. 14. *Levit.* 4. 8. that his Soul was filled with the Fear of God, *Isa.* xi. 2. and had such a profound Humility, and made such a deep and hearty Submission to the Will of God, *Matth.* 20. 42. which did greatly ennoble the Sufferings of *Christ*. This is very observable, that *Jesus Christ*, in the Celebration of his Last Supper, twice Gave Thanks to God at the Consecration of the Bread, and the Blessing of the Cup, *1 Cor.* 11. 24, 26. *Matth.* 27. What can we conceive was the subject matter of his Thanksgiving, but that he blessed his Father for setting him forth to be a Propitiation, for Sanctifying and Sending him into the World to be an High-Priest, *John* 10. 36. and for Ordaining him to be a Sacrifice, *1 Pet.* 1. 18. 19, 20. For giving him, as Bread from Heaven, to feed Famishing Creatures, and designing his Blood as a generous Cordial to support fainting Souls. O what an excellent

cellent Spirit did *Christ* discover in Blessing of God, that made a Spiritual Feast on himself, as a Paschal-Lamb and Sacrifice, 1 *Cor.* 5. 7. 8.

Thirdly. This was wonderful, that *Christ* that was but one Lamb, *Isa.* 53. 7. 1 *John* 29. did bear so many Sins, yea Thousands and Millions of Transgressions, and yet did not sink under them. He was a Tried Stone, *Isa.* 28. 16. Never was there such a Weight of Sins and Sufferings laid on any one, as on *Christ*, yet he did not break, or sink under this Weight. As God put Sins on *Christ*, *Isa.* 53. 6. so *Christ* put them away, *Heb.* 9. 26. *Aaron* did confess all the Sins of the People of *Israel* over the Scape-Goat, and lay them on him, *Levit.* 16. 21. but his Memory might fail us to a perfect Enumeration of the kinds, and sorts of their sins But God laid the Iniquities of all his People on *Christ*, *Isa.* 53. 6. 8. and surely God that knew them all, remembred, and recorded them all; did not omit, over-slip, or forget to lay any of them on *Christ*: therefore the number of Iniquities

laid on *Christ*, was not to be recounted, conceived, comprehended. These many sins brought such great Sufferings on *Christ*, that when he took a view of the Sea of Sorrows he was to pass through, he began to be fore amaz'd, *Mark* 14. 33. and when he came into the Garden he was in an Agony, *Luke* 22. 44. *Hesychius*, a Learned Greek Author, sayes, that *αἰγασία*, which is derived from *αἰσώω*, properly signifies that vehement fear of Death that falls on Soldiers, when they are about to join Battel with an Enemy. *Jesus Christ* was to encounter the Prince of Darkness, the Legions of Hell, and his Bands and Troops on Earth; and the sight of the Multitude of *Christ's* Enemies, and the Greatness of his dangers and sufferings from above, and from beneath, did put *Christ* into Agony. The Lamb of God was to Combate with a Roaring Lion, the Unicorns of Apostate Spirits were to set on him; the *Jews*, as Bulls of *Bashan*, and the *Romans*, as Dogs, were to assault *Jesus Christ*, *Psal.* 22. 12, 13, 16, 21. The True *Israel* was now to Wrestle with the

the Wrath of God, the Curse of the Law, the Rage of Hell; yet he prevailed to satisfy Justice, quench the Fire of the Wrath of God, defeat the Policy, and disarm the Power of Hell; while Satan, the Old Serpent, nibbled at Christ's Heels, he Trod upon, and bruised his Head.

Fourthly. That Jesus suffered so, that he made an end of Sin, finished the Transgression: he did so take sin on him, that he took it away, John 1. 29. so bare it, that he did bare it away for ever. The words used in Dan. 9. 24. are very emphatical; Jesus Christ Died *לעלל*, *Lecalleh*, to make an end of Sin; that there should never need, or be any more Offerings for Sin. Some render the word restrain, or to Imprison: this is our safety, that sin is so Confined and Imprisoned for ever, that it shall never more be at liberty to come forth to give Evidence, or Testifie against us. *לעלל*, *Lecathem*, signifies to Seale up. This is intimated, that Transgressions (as Rolls) should be sealed up; they should be kept private

vate and secret ; the Long Rolls of our Transgressions should be so sealed up, as never more to be opened and Read.

לכפר, *Lecappher* signifies to Reconcile, Expiate Iniquity, so as to cover it, and that not slightly, as by spreading a Cloath over it; that may be easily taken away ; but to cover, by Plaistering over a thing. The word intimates, that *Christ* so Covers Sin, that it is never more to be seen : It is so Blotted out by his Blood, that it is never more to be Read ; so Drowned, that it is never more to appear. *Christ* by his once Offering hath perfected for ever them that are Sanctified, and put an end to all Sacrifices for Sin, *Heb.* 10. 14, 17, 18.

Fifthly. That *Christ* so suffered for Sin, that in a short time he removed the Guilt of it, *Zech.* 3. 9. God saith he would remove the Iniquity of that Land in one day. O ! How wonderful is this, that Guilt which had been contracting, Sins that had been committing many Hundreds, yea some Thousands of years, that these should be

be satisfied for in one day, and should be so soon purged away? *Heb. 1. 3.* That what Sinners had been Writing Hundreds of years, that *Christ* should blot it out in one day. When Sins had long cried loud, and clamoured in the Ears of God, that all these should be stilled, and silenced in one day.

Sixthly. For *Christ* by Tasting death but part of three days, to abolish it for ever, *2 Tim. 1. 10.* by a short course of Obedience, to bring in everlasting Righteousness, *Dan. 9. 24.* and by Temporary Sufferings, to obtain an Eternal Redemption, *Heb. 9. 12.* this none could do but *Jehovah* Incarnate. In the Sacrifices of the Law there was a Remembrance again of Sins every year, *Heb. 10. 3.* though there were Sacrifices offered daily to make Atonement for Sin, and a Multitude of these were slain in a Year, yet on the Day of Atonement, that came the Tenth Day of the Seventh Moneth, every Year, there was a Solemn Confession, and Remembrance of Sins again, *Levit. 16. 21.*

16. 21, 27, 29. which evidences the weakness and imperfection of all the Legal Sacrifices, that they could never take away Sin, or make the comers to those Sacrifices perfect, *Heb. 10. 11.* but *Christ*, by one Offering, perfects us for ever, *Heb. 10. 14.* *Christ's* one Sacrifice was the Truth and Substance of all the Sacrifices of the Law of the Burnt-offering, *1 John 29.* of the Sin-offering, *2 Cor. 5. 21.* of the Trespas-offering, *Isa. 53. 10.* *Christ* made his Soul ~~own~~, a Trespas-offering. Therefore, on the account of this one perfect Sacrifice, God saith he will remember Sins and Iniquities no more. *Heb. 10. 17.* Hence it is very rightly inferred, very justly concluded, where Remission of Sins is, there is no more Offering for Sin.

3. The Benefits that we receive by *Christ's* doing and suffering the will of God, do Evidence, that *Christ* is our *Righteousness*, and our only *Righteousness*.

1. It was *Jesus Christ* that gave his Life a Ransome for many, *Matth. 20. 28.*

10. 28. we did not contribute to-
wards it, or make up any part of it.
We cannot give to God a Ransom
for our Bodies, to prevent Temporal
Death, *Psal.* 49. 78. 9. How then
could we provide a Ransome for our
Souls to prevent Eternal Death? we
could not satisfie Justice, that our
Bonds might be loosed, our Prison
door opened, as God the Father found
out the way of Redemption, *Job* 33.
24. *I have found a Ransome*; So God
the Son paid the Ransome, and found
Eternal Redemption, *Heb.* 9. 12. He
gave his Flesh for the Life of the
World, *John* 6. 51. he was slain, and
Redeemed us to God by his Blood,
Revel. 5. 9. As the Ram was the Ran-
som of *Isaac*, *Gen.* 22. 12, 13. *Abra-*
ham's hand was staid, the Life of *I-*
saac was spared, and the Ram was
offered up in stead of him: So we
were bound with Chains of Guilt, the
Justice of God was ready to give us
the Fatal Stroke, the Mortal Wound;
we were under the Sentence of death,
and knew not how we should be pre-
served; but then *Jesus Christ* was sub-
stituted in our Room, and this Lamb
of

of God was offered as a Ransome for us; therefore our Righteousness is wholly of him.

2. We do not feed on, or live by Food of our own providing; but *Christ* is Living Bread, and Bread of Life to us, *John* 6. 48. 50, 51. He came down from Heaven, that we might eat, and not die. *Christ* speaks of a double giving, *John* 6. 51. First, He gave his Flesh upwards, in Sacrifice to God his Father, so he gave his flesh for the Life of the World. Secondly, he gives it downwards, as Food and Sustenance to us. There is neither Sacrifice for God, or Bread for us to be found in this lower World, but both must come down from Heaven. By our Fall and Apostacy from God, we have brought our selves into a Barren Spiritual Wilderness, as the *Israelites*, when they came out of *Egypt* into the Wilderness, they could not subsist there, but by an extraordinary, and Miraculous Provision that God made for them. God Rained down Manna from the Clouds, and fed the *Israelites* with the Corn of Heaven,

Heaven, *Psal.* 78. 24. But *Christ* may more truly and properly be called the Corn of Heaven. This very Bread did first spring up in the Mind, and grow in the Heart of God: he laid the great Design of a Spiritual Feast for fainting and famishing Souls. He Predestinated *Jesus Christ* to be a Sacrifice to himself, and Food to us. This is a great and wonderful Mystery of Grace, that Bread should come down from Heaven to Nourish us. Bread should naturally Grow out of the Earth for our Souls, as well as for our Bodies. Our Righteousness should spring, and grow out of our selves, and be wrought by our selves; but none of us have any thing of our own to relieve our selves with, to subsist upon, or to keep our selves alive by, *Psal.* 22. 29. none could keep alive his own Soul, we were ready to perish with Famine as the Prodigal, *Luke* 15. 17. Now what astonishing Kindness is this, that *Jesus Christ* should be a Sacrifice, that Sinners might have a Feast on him, *1 Cor.* 5. 7, 8. Believers are made Spiritual Priests, *Revel.* 1. 6. and this is their Privi-

Priviledge, Honour and Happinefs, that they have an Altar to eat off, *Heb.* 13. 10. In the Times of the Law none might eat of a Sacrifice, that was offered for their Sins: if the Priest offered Sacrifice for his own Sins, he might not eat of any part of it, *Levit.* 8. 10, 11. those Sacrifices offered for Sin, did not yield any Food or Sustainance to the Worshipers that brought them. This did evidence, and argue their weakness, and imperfection, that they could not feed, or nourish those that brought them, *Levit.* 6. 30. it is ordained, that no Offering, whereof any of the blood is brought into the Tabernacle of the Congregation, to reconcile withall in the Holy Place, shall be eaten: it shall be burnt in the fire. But this is the Excellency of *Christ's* Sacrifice, that though he was made Sin, and a Trespass-offering, yet we are called to Feed on, and Eat his Body that was broken, and Sacrificed for us, *Matth.* 26. 26. *1 Cor.* 11. 24, 25. There is still Food on *Christ's* our Altar, it is never empty. The Altar was called God's Table, *Mal.*

1. 12. *Ezek.* 41. 12. and the Sacrifice is called his Meat. God did, as it were, Feed at this Table. The Altar Figured *Christ*, and he Offered his Humane Nature as a Sacrifice on the Altar of his Divine Nature; and this True Sacrifice was God's Meat: Here Divine Justice did Feed, and was satisfied. What an Honour is this for us, to be admitted as Guests, yea, as Children, to God's Table? and for our Faith to feed on the same Sacrifice, that Justice is satisfied with; that may well quiet our Consciences, that Pacifies God's Wrath: The Sacrifice and Meat on the Altar is called the Fruit of it, *Mal.* 1. 12. This Phrase is very observable, that the Altar is compared to a Field, that did yield and bear Fruit to the Priests; they had not Lands, and Inheritances as the other *Israelites* had; but the Altar was their Inheritance, and their Field, the part of the Sacrifice offered on the Altar, that was allowed to them, for their Services was the Fruit of the Altar, that they Fed on, and were sustained by. So *Christ*, the Altar is our Field; on the
Fruit

Fruit of it, even his Sacrifice, our Souls must Live, In *Rom. 10. 5.* it is said, That he that doth the Law, and the things required in it, shall live by them. But *Christ* Teacheth us another way of Subsistence for our Souls, *John 6. 57.* He that eateth me shall live by me. Our Drink also is not in, or from our selves; we are in a Pit in which there is no Water, *Zech. 9. 11.* *Jesus Christ* was Figured by the Rock that was smitten by the Rod of *Moses*, even the Curse of the Law, *Exod. 17. 6, 7.* *1 Cor. 10. 3. 4.* Though *Christ* was *Moses* his Minister, as a Servant, made the Law, and perfectly obeyed it, was Holy to God, Harmless to others, and undefiled in himself, yet he Felt the Rod of *Moses*, he endured the Curse. We were in a Dry, and Barren Wilderness, where no Water was: we must have perished with Thirst, had not *Christ* been Smitten. He did cleave, his Soul and Body were separated from each other, and so Spiritual Waters did gush out for us to Drink. God's Sword might have devoured our Flesh, and his Arrows have been made

made drunk with our blood, *Deut.* 32. 42. but *Jesus Christ* gave us his Flesh to be Meat indeed, and his Blood to be Drink indeed, *John* 6. 53, 54, 55. We are too prone to dig and seek Spiritual Water in our selves, but we must look for it from *Christ*. The Travelling *Israelites* passing through the Valley of *Bacha*, did make it a Well, they digged deep to find Water in the Earth; but yet at last they were disappointed, and the Rain did fill the Pools, *Psal.* 84. 6. They sought Water from beneath, but They received it from above. So we would find Water in our selves, but we must perish, if *Christ* doth not Rain upon us, *Psal.* 72. 6. He shall come down like the Rain on the Mown Grass: as Showers that water the Earth. When the poor and needy seek water, and there is none, and their Tongue faileth for thirst, I the Lord will hear them, I the God of *Israel* will not forsake them. I will make the Wilderness a Pool of Water, and the dry Land Springs of Water, *Isa.* 41. 17, 18. If any Man thirst, saith *Christ*, let him come to me and drink, *John* 7. 37. we cannot

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cannot live by a fullness and sufficiency in our selves, but we must live by Bread from without, by eating of the Flesh, and drinking of the Blood of *Christ*; And this also is given us freely. We reap that we sowed not, and eat that we did not labour for; as the *Israelites* lived in the Wilderness without Plowing and Sowing.

3. We are Healed, not by any Remedy we have invented, or by any Medicine that we have prepared, but by a wonderful Remedy, that *Jesus Christ* hath provided. The *Israelites* Murmured in the Wilderness, and were for it bitten by Fiery Serpents; and their burning poyson did kill many of them: those that were hurt, were utterly at a loss. They knew no Physical Herbs, no Sovereign Drugs, no proper Remedies to apply. They knew not how to draw out the Mortal Poyson, but were destroyed by it, *Numb. 21. 6, 7, 8.* The Wilderness they were in afforded no Medicines; but God devised, prepared, revealed a Remedy: he directed *Moses* to make a *Brazen Serpent*, and to hang it on high

high upon a Pole, and promised to
 bless this Remedy, and render it ef-
 fectual, that whosoever looked to it,
 should be healed and live. So Man-
 kind was bitten by Satan, that Old
 Serpent, in Paradise. He drew them
 to Discredit God's Threatning: he
 Leavened them with hard and base
 Thoughts of God: that he envied
 their higher Knowledge, and greater
 Happiness, and so put a restraint on
 them, Forbidding them to eate of the
 Tree of the Knowledge of Good and
 Evil, and so drew them to Disobe-
 dience, and to cast off the Authority,
 and Yoke of God. Hereby Humane
 Nature was corrupted, and poysoned
 in our First Parents, and by them this
 Vermin did spread, and diffuse it
 self into all their Posterity, and in-
 fected the whole World. This Bite
 of the Old Serpent was deadly. Tri-
 bulation and Anguish belongs to eve-
 ry Soul that Sins, *Rom. 2. 9. The*
wages of sin is death, Rom. 6. last. Sin
hath reigned unto Death, Rom. 5. last.
 but God hath provided a Remedy,
 that we could never have imagined,
 or thought of; and was most remote

from the Sentiments, and Apprehension of the Natural Man: The Son of God came down from Heaven, took our Flesh, and Suffered in our Nature; was lifted up to the Cross, and died on it; that whosoever looks to him, and believes to him, and believes on him, may not perish, but have Everlasting Life, *John 3. 14, 15.* *Jesus Christ* was lifted up before the eyes of God, when he was Crucified, and he is lifted up before our eyes, when his Death is Preached, and he is evidently set forth as Crucified before us, *Gal. 3. 1.* We are not to compose Medicines, or to provide Plaisters of our own to heal our selves, but we are to look to, and make use of God's Remedy continually. *Ainsworth* on *Numb. 21.* doth probably assert, That the *Israelites*, as they Journied, and did remove from one Station to another, carried the *Brazen Serpent* along with them, and set it up again in their Camp; and, as often as any one was bitten, he looked to it for Healing. So we must receive *Christ* to dwell in our hearts by Faith, *Ephes. 3. 17.* and still carry him about with us, that as often

often as we contract New Guilt, we may look to him with a Spiritual eye, and be Healed. The Life that we live in the flesh, we must live continually by the Faith of the Son of God; *Galat. 2. 20.* All the Healing Remedies are out of our selves; and are in *Christ*. His Stripes are Healing; *Isa. 53. 5.* he hath healing beames; *Mal. 4. 2.* out of the side of the Altar there came forth Living Waters, that healed the corrupt and dead Sea; *Ezek. 41. 1, 2, 8.* so out of *Christ's* side there came forth Water and Blood; *John 19. 34.* The Blood of *Christ* is a Sovereign Remedy against the Guilt of Sin; and the Spirit that was signified by the Water that flowed out of *Christ's* side, is a sovereign Remedy against the Filth, and Reigning power of Sin; And *Jesus Christ*, the Tree of Life, beares Leaves for the Healing of the Nations; *Revel. 22. 2.* No other Tree hath Healing Leaves, but only *Jesus Christ*, his Word, Doctrine, Promises, are Healing Leaves. We do not Work to Cure our selves; tho' we are Patients, yet we cannot be our own Physitians, but we are Ju-

stified by *Christ's* Condemnation, and live by his Death.

4. We are not Washed in any Water of our own providing, or in any Bath of our own making, but God the Father hath opened a Fountain for sin, and uncleanness, *Zech. 13. 1.* and this Fountain is opened where we could never have thought of, or imagined any such thing, even in the pierced side, and wounded heart of the Son of God. His Head was Crowned with Thorns: his Hands and Feet were nailed to the Cross, his Side was pierced, and Blood did flow from thence to Purifie our Souls. This is noble and precious Blood indeed, that affects Conscience, and reaches so far, as to purifie it. The Blood of Sacrifices, the Ashes of an Heifer, and Clean Water, availed only to the Purification of the Flesh, to take off Ceremonial Uncleanness: but *Christ* poured out his own Blood, and thereby made a Precious Laver, a Costly Bath. This Blood purgeth Conscience from sins, that are dead Works, as they are the Fruits of Spiritual Death.

Death, and the Seeds of Eternal Death. Though Conscience be stupid, and doth not feel the weight of these dead Works, yet if they remain unpurged, they will revive, and sting the Soul to death; they will return upon it, and sink it to Hell. There is no other means to purifie, and pacifie Conscience but this Blood, and we exceedingly need it. There is a Fountain of Iniquity in us, that continually flows to defile us, *Jer. 6. 7. As a Fountain casts out its Waters, so Jerusalem casts out her Wickedness.* It is well for us that there is a Fountain without us in *Christ*, to take off that Guilt that is contracted by the Flowings of that Filthy Fountain that is within us. *Christ's* Blood, though it is little in quantity, yet it is mighty in Virtue. There is a deep Sea of Merit in it, *Micah 7. 18, 19.* Thoug it was poured out of his Body but a few hours, yet it is a Fountain that Flowes in all Ages and Generations to take away Sin. And is not this most sweet and comfortable, that *Jesus Christ* did not only shed his Blood, but sprinkles it also, *Ezek. 36. 25. I will sprinkle clean*

water upon you, and ye shall be clean
 from all your filthiness. Clean Water
 to wash the Body is common, but clean
 Water to purifie the Soul is rare, and
 no where to be found but in Christ.
 This is wonderful Grace, that *Christ*
 would not only shed his Blood, but un-
 dertakes also to sprinkle it. He shed
 it with unexpressible Pain and Angu-
 ish, but he Sprinkles it with much
 Pleasure and Delight. As he pitied
 Souls, and shed his Blood for them, so
 he Loves Soules, and Sprinkles it on
 them, and Washes them in this Foun-
 tain from their Uncleaness, *Revel. 1.*
56. We are not clothed by our own
 Works, or Righteousness. Our Webs
 cannot become Garments, *Isa. 59. 6.*
 Our best Performances cannot clothe
 us. Our Righteousnesses are as filthy
 Rags, they cannot hide our Shame, co-
 ver our Nakedness, they are too nar-
 row and short to do it, *Isa. 64. 6.*
 Shall we be proud of, or trust upon
 filthy Rags. Our own Righteousness
 is but a Garment full of Patches. So
piscator renders the *Hebrew* words,
 בגד ער נס, *Vestimentum frustrorum*
panni veteris, & attriti; A Garment
 of

of Pieces of old and worn-out Cloth. How long have we been serving in the Oldness of the Letter, *Rom. 7. 6.* and so our Garment may be called Old Cloth. Sometimes we do good Works, and then are apt to turn aside and to commit evil Works. There are interruptions in our obedience: Sin doth too often intervene, so that these patches of the Old Man do much blemish, and disfigure the Garment of our Righteousness. There are Breaches in our Walls, and Spots in our Garments. As we need clean Water to Purifie us, *Ezek. 36. 25.* so we also want clean Linnen to Clothe, and Adorn us, *Revel. 19. 8.* *Iesus Christ* invites us to come to him, to buy White Rayment, that the shame of our Nakedness may not appear, *Revel. 3. 18.* *Christ* was the Angel that commanded the Filthy Garments to be taken from *Josuah* the High-Priest: he caused his Iniquities to pass away, and Clothed him with change of Rayment, *Zech. 3. 4.* The Garments of our Bodies do put us in mind of our Sins, and bring to Remembrance our Transgression; therefore

fore they are called in *Hebrew* בגדי, *Bidge*, from בגד, *Bagad*, that signifies to Rebel. Because if Man had not Apostatized from, and Rebelled against God, he had not needed Clothing, or Garments. But the Righteousness of *Christ* may well be called the Garment of Praise, *Isa.* 61. 3. It is a Garment for Beauty, and Glory, and so to be exceedingly praised; when God puts it on us, then we begin heartily to praise God. *Christ* is styled the Sun of Righteousness, *Mal.* 4. 2. he hath healing Beames for wounded Consciencies. The Church is said to be Clothed with the Sun, *Revel.* 12. 1. And is not this a Glorious Garment? Doth it not deserve praise in it self, and call for the highest Praises from us. God provided Coats of Skins, and Clothed our First Parents with them, *Gen.* 3. 21. The matter of those Coats was the Skins of Beasts, that probably were slain, and offered in Sacrifice to God. This might instruct and teach them, that the Spiritual Cloathing of their Souls was to be borrowed from the Obedience, and Righteousness of the

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Great Atoning Sacrifice. As many as are Baptized into *Christ*, have put on *Christ*, *Gal. 3. 27.* Our First Parents did sow Fig-leaves together, to make Aprons to hide their shame, *Gen. 3. 7.* but when God provided Coats of Skin for them, then they threw away their Aprons of Fig-leaves as useless. So every Man, Naturally, seeks some Aprons of Works, and righteousness of his own to cover his Nakedness, when Conscience accuses them for sin, and the Law of God condemns them for Iniquity. The Whore, in *Prov. 7. 14.* pleads, That she had Peace-offerings with her, and that day she had paid her Vowes; and with this Apron she thought to hide the Filthiness of her Adultery. But when Men come acquainted with *Jesus Christ*, and have that Glorious Clothing revealed to them, which he hath proved for Souls, then they cast away their Aprons of Works, and their own Imaginary Righteousness. *Paul* saith, That those things that he reputed his Gains, that he thought would gain him the Favour of God, Acceptance with God, a Title to Everlasting

verlasting Life, these he counted loss for *Christ*, *Phil.* 3. 7, 8, 9. that is, he cast them away, not only as unprofitable, but as likely to be pernicious and fatal to him, as they would be to him instead of *Christ*, and so rob him of an Interest in him, which would be a Ruining, and utterly undoing loss to him. *Paul* saith farther, *Yea doubtless I account all things but dung for the excellency of the knowledge of Christ Jesus my Lord*, *Phil.* 3. 8. The Apostle seems to me to refer to that Scripture, *Isa.* 53. 11. *By his knowledge shall my Righteous Servant justify many.* When *Paul* knew that excellent Righteousness that *Christ* had provided for the Justification of the Ungodly, this made him to Contemn, Loath, and Cast away his own Righteousness, as a Man that flotes on a broken Plank, or a piece of a Shipwreck; will cast it away when he meets with a whole Ship that will take him in, and carry him safe to the Shore.

6. We are shadowed from the Scorching Wrath of God, and secured

red from the Storm of Divine Vengeance, not by our own Righteousness, but by the Obedience and Righteousness of *Christ*. The Church saith, she sate down under the Shadow of *Christ* with Great Delight, *Cant.* 2. 3. Mr. Terry, in the *History of his Travels in the East Indies*, observes, That where the Heat is exceeding great, as it is in the *East Indies*, there the Trees do bear far larger, and longer Leaves than in these parts of the World, and that thereby they afford a stronger shadow against the vehement heat of the Sun. Since the Fall we need a strong shadow against the Scorching Wrath of God; and it is our Lord *Jesus Christ*, the Tree of Life, that hath such broad and long Leaves, as to afford a most sweet, Cooling and Reviving Shadow. When the *Israelites* Travelled through the Black Burning Sands of *Arabia*, where, in some places, there grew no Trees to shadow them, God did, by a continual Miracle of his Grace, for Forty years, spread a continual Cloud over them, *Psal.* 105. 39. and this was de-

signe

signed for a Covering, to secure them from the fiery burning heat of the Sun, that they might not Faint under it, and be killed by it. *Lithgow*, that did Travel through *Arabia*, doth inform us, that the Heat is so great, by the Reflexion of the Sun-beams on those Sands, that he saw two *German*s that were of their Company, and in their Caravan, to drop down dead, being overcome by the Heat of the Sun. This History instructs us how absolutely necessary God's Cloud was, which he spread over them: It was not the Tents of the *Israelites* that were sufficient to keep off the Burning Heat; else God would not have provided this Miraculous Cloud; so it is not the Tents of our Works, or Righteousness, that can keep off the Scorching Wrath of God, but it must be the Righteousness that the Clouded Son of God wrought out, in the state of his Humiliation and Abasement. As those that went from under the Shadow of this Cloud, were presently Scorched by the Sun; so those that wave, and decline *Christ's* Righteousness, must needs, sooner or later,

later, feel the Burning Wrath of God. That Cloud that Skreen'd the *Israelites* from the Beames of the Sun, was, it self, still exposed to the burning Heat, but the Cloud did not feel it. But our Lord *Jesus Christ*, that is our Shadowing Cloud, had a tender Sense, a sharp feeling of the Wrath of God for a time, that he might be a lasting and perpetual Cloud to protect and secure us from it. As the *Israelites* continually, for near Forty years, Travelled under the Shadow of this Cloud; so we must, all our days, Journey under the Shadow of *Christ*, and his Righteousness. I have Read in *Varenius* his *Geography*, of this Great Wonder of Providence, and Mercy of God to the People in the *East Indies*, that they have their *Winter* when the Sun is over their heads, and their *Summer*, when the Sun is most remote from them: Then the Sky is continually clear, and the Sun shines so hot, that in some places they keep their Fairs and Markets, and do their Business in the Night, and sleep in the Day. But when the Sun is in the *Zenith*, and just over their heads, then

No such
thing

then they have perpetual Clouds, and much Rain; and that if it were not for this, the Country could not be tolerably inhabited, by reason of the Great Excessive Heat: So, were not the Lord *Jesur* the Mediator as a perpetual Cloud over us, to shadow us by his Righteousness, the most Holy Souls could not possess and inhabit a cool and comfortable place in the Church. It is *Christ*, and his Satisfactory Sufferings that is the Tilt and Covering of the Chariot, in which we Ride with *Christ* to Heaven. King Solomon, that is *Christ*, made himself a Chariot; and the Covering of it was Purple. A Chariot must have something over it to keep off the Wind, Rain, and Scorching Sun. The Covering of this Chariot was Purple, that is, Cloth of a Purple Colour; and this signified the Obedience of *Christ*, which was signally expressed in the shedding of his Blood. His Righteousness was as Cloth dyed in Purple Blood; as *Christ* paved his Chariot with Love, a soft Seat for Doubting Trembling Souls to sit on; so he Tilted it over with Righteousness

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ness Died in Blood, that Believers might be safe, and have a sure Covering, that would keep off the Scorching Heat of God's Wrath. We cannot move towards Heaven, till we get up into *Christ's* Chariot; so we cannot Travel safely, but under its Purple Covering, this must be our Protection all our days. Though the Church be a Garden open towards Heaven, to receive Influences of Grace from thence, yet it Rides in a Chariot that is Covered, and guarded from scorching Beams, and dreadful storms from Heaven.

7. We are not secured from Revenging, and Destroying Justice, by any Good, or Righteousness that dwells in us, but by the Blood of *Christ* Sprinkled from without, and applied to our Consciences, *Exod.* 12. 22, 23. The Destroying Angel did not pass over the Houses of the *Israelites*, and spare their First-born, because of the Righteousness of the Persons within, but because of the Blood sprinkled from without. The *Israelites* were Idolaters in *Egypt*, *Ezek.*

23. 2. and therefore were not worthy to be delivered from thence, but fitted to be destroyed there. It was therefore the Blood of the Paschal Lamb, an eminent Type of *Christ*, that was their Security from Destruction. Judicious *Calvin* thinks, that God alludes to this in *Isa.* 66. 19. God saith, *I will set a Sign among them; that is, on those Jews that should escape the Wrath of God, and Destruction by it. And what is this Sign but the Blood of Christ applied to the Soul; for we are said to be Justified by his Blood, and so to be saved from the Wrath to come, Rom.* 5. 9. it is not our Inherent Righteousness that will protect us from Revenging Justice. The Spirit that dwelleth in us, even in us Saints, *James* saith, *lusteth unto Envy, James* 4. 5. *In me, even in this flesh of mine, dwelleth nothing at all that is good, saith Paul, Rom.* 7. 18. As *Jacob* did Travel towards *Canaan*, yet he halted on one Foot as he Journied on, *Gen.* 32. 31. So, though Saints do walk with God, and hold on their way towards Heaven, *Job* 17. 9. yet they halt on the

the

the Unregenerate side; and part
With my Mind I serve the Law of God
but with my Flesh the Law of Sin, Rom.
 7. last. This is a wonderful Myste-
 ry of the Gospel, that Believers are
 perfected, as to the Conscience, Heb.
 9. 14. Heb. 10. 14. Though the Sa-
 crifices of the Law could not make them
 that brought them perfect, as touching the
 Conscience, Heb. 9. 9. they did Sha-
 dow Pardon, they did Typify Recon-
 ciliation; but they could not confer
 and bestow Pardon, and Peace. But
 this is the Excellency, and Perfection
 of *Christ's* Sacrifice, that it doth Purge
 and Perfect Conscience; though the
 Soul, and its Faculties, are not perfect-
 ed by a Compleat Inherent Righteous-
 ness; yet Conscience is Perfected, and
 hath no more ground to Accuse, and
 Condemn, than as if there were no Cor-
 ruption remaining, no Sin dwelling in
 us. O what a Mystery of Grace is
 this, that Conscience should be per-
 fected, and yet the Soul remain imper-
 fect in Grace!

8. Our own Inherent Righteous-
 ness is so defective, and comes so short

of a full Conformity to the Law, that we cannot dwell at home; but must fly unto, and inhabit in the City of Refuge. Though the Old Man be wounded in every Member in the Saints, yet it is not Maimed, no one of our Members on Earth is perfectly cut off, *3 Cor. 5.* And therefore we must not stay at home, or dare to be found in our own Righteousness, *Phil. 3. 9.* As the Man-slayer was not to continue at his House, *Numb. 35. 15, 22, 24, 25.* He was in haste to leave it, and fly to the City of Refuge, and there to abide till the Death of the High-Priest. Tho' a Man did, without Enmity, Hatred, or Design, but by meer Chance Kill his Neighbour, yet he must not abide at Home. Then we that have sinned knowingly, and that with the bent and purpose of our Hearts have Transgressed a Righteous Law set before us, do much more need *Jesus Christ* as a City of Refuge. We are in more danger of Revenging Justice, than the Man-slayer was of the Avenger of Blood. O! how much Mercy is it, that we have a City

ty of Refuge to fly to; tho' we have sinned greatly, and heinously? When *Jesus Christ* our High-Priest died, when the Temple of his Body was destroy'd, *John* 2. 19. then was this City of Refuge built up. It is wholly Inhabited by Creatures, that have been Guilty of Heinous, and Innumerable Transgressions. O what encouragement is this, that there is yet Room in the City of Refuge to receive Guilty Creatures that fly to it? And what great need have we of it, not only for our Acts, that are meer Sins; but also for the best of our Duties and Performances? There is Iniquity that cleaves to our Holy Things, *Exod.* 28. 36, 37, 38. We need an High-Priest, not only for our Deformed Facts of Sin, but for our Beautiful Acts of Worship, by reason of the Dross that is in them; our High-Priest did bear the Iniquity of our Holy Things: they lay Heavy on him. And can we purchase Heaven by those things that we need a Pardon, and *Jesus Christ* endured a Heavy Punishment for? If the Man-slayer did come forth, and was found

without the Borders of the City of Refuge, the Avenger of Blood might kill him, *Numb. 35. 26, 27.* So if the best of Saints should go forth of *Christ*, the City of Refuge, and think to dwell at Home, by trusting in their own Inherent Righteousness, God's Revenging Justice might destroy them: therefore it is our wisdom and safety to abide in *Christ*, *1 John 2. 28.* Little children, abide in him. Because we are but weak little children, not grown to perfect strength, and full stature in Grace, we are still to abide in *Christ*. The Apostle *Paul* seems to me to refer to that expression of the Man-slayer's; being found without the Border of the City of Refuge, *Numb. 35. 26.* where he expresses it as his Great Design, and Desire to be found in *Christ*, *Phil. 3. 9.* The Man-slayer, and the Avenger of Blood might converse freely and comfortably together, without fear of danger, in the City of Refuge. So a God of Vengeance, and a Believing Sinner may have sweet Communion with each other in the Lord *Jesus*. That Just One died for the Unjust,

to

to bring them to God ; not as Guilty Malefactors , to be punished, but as Reconciled Friends, to be Embraced, *1. Pet. 3. 19.* By the better hope we draw nigh to God, *Heb. 7. 19.* *Noah*, though a sincere and Just Man, was not to stay in his Tent or House, but to leave it, and enter into the *Ark*, that he might not be Drowned by the Waters of the Flood ; so we must go out of our selves, fly to, and trust in *Christ*, as God's Ark of Salvation, that we may be deliver'd from Destruction by the Deluge of God's Wrath.

9. We do not ascend up to Heaven by a Lofty Tower, or by a Proud *Babel* of our own Building ; the Top of our highest Structure cannot reach Heaven as those Foolish Builders thought theirs would do, *Gen. 11. 3, 4.* Our Sins are increased, and grown up to Heaven, *Ezra 9. 6.* If our Trespas be grown up to Heaven (as *Ezra* acknowledges) if our Sins affront, provoke, and dare God to destroy us, How shall our Righteousness grow up to Heaven, to enter into it,

and take possession of it? We deserve, by our Iniquities, to be thrown down to Hell, and do not Merit, by our Righteousness, to Ascend up to Heaven. If Men could fly to Heaven by the Wings of their own Works, or get up thither by the Ladder of their own Righteousness, What need was there that God should provide, and set up a Ladder to Heaven for us? *Gen. 28. 12, 13, 14, 15, 16, 17.* *Jacob* was Travelling to *Padan-Aram*, and in a Dream God minds him of the Great Journey up to Heaven, and discovers to him a Ladder, the Foot of which did stand on Earth, and the top of which did reach Heaven. By this Ladder was signified both the Person of *Christ*, that was to be God-man, and so at once to stand on Earth, and reach to Heaven; and the Office of *Christ*, that, as Mediator, was to Reconcile God and Man, and so joyn Earth and Heaven together. The Foot of this Ladder stood in *Bethel*, which signifies the House of God: In the Church *Christ* the Mediator is Revealed and Preached. At the top of this Ladder is the Gate of Heaven;
Gen. 28.

Gen. 28. 16, 17. Heaven is only accessible; and open, over this Ladder, to those that climb, and ascend up by it. This Ladder is now Compleat in all the Rungs or Parts of it; the Foot of the Ladder stood near the Head of Sleeping *Jacob*; this might point, that the Ladder is Raised from *Christ's* Sleeping the sleep of Death. *Jesus* is now not only Born, and hath Died, but is Risen again; and is Ascended to Heaven, sits at the Right Hand of God, to make Intercession for us, that we may see and share with him in his Glory, and be with him for ever, *John* 17. 24. The Apostle *Paul* hath, as it were, pointed at all the Rungs of this Spiritual Ladder, and shews us it is compleat, *Rom.* 8. 33, 34. Though Satan stands at our right hand, to accuse us for our Sins, as he did *Joshua* for his Filthy Garments, *Zech.* 3. 3. yet *Jesus Christ* is at God's Right Hand, to Plead, and Interceed for us. Our Sins Cry, and Satan Accuses, but the Blood of *Jesus* the Mediator Speaks for us, *Heb.* 12. 24. God that is infinitely Wise, Holy, and Just, saw our need of this Ladder,

Ladder, else he would not have provided it by the wonderful abasement, and grievous Sufferings of his Son : we cannot get up to Heaven by our own Righteousness. Many of the Elect continue several years in an Unconverted Estate ; all those years are lost, and so the Ladder is too short to reach Heaven ; their Righteousness doth not begin soon, and early enough, when they are Converted ; there are many stops, and Interruptions of their Obedience. The Ladder when it is begun, it is much broken ; many Rungs or Rounds of the Ladder are wanting. Who can possibly climb, or ascend up to a high place , where there are many Rungs or Rounds of a Ladder broken ? This will put a stop to them ; much more are we then unable to Ascend to a Heavenly Habitation and Glory, by the Ladder of a broken Righteousness, and by Duties or Works so interrupted, blemished and Defective.

10. We do not purchase a Heavenly Kingdom, or Inheritance, by our Works

Works of Righteousness; but we, as Heires, possess it by the Testament and Death of our Lord *Jesus Christ*, Heb. 9. 15. We are Heires, not by our Doing, but by *Christ's Dying*. *Job* complaines, that God made him to possess the Iniquities of his Youth. *Broughton* Renders the Hebrew word, *Thou makest me to Heir the Iniquities of my Youth*. *Job* puts this Construction on all his Afflictions and Sufferings, that God made him in them to Heir the fruits of all his youthful sins. If God should deal with us according to our deservings, by bitter and sharp Afflictions, we might Heir the Sins of Youth and riper years; and not only Heir them in Temporal Evils, but in Eternal Punishments. How much therefore do we need to be made Heires of Glory by *Christ's Testament*? This is very observable, that *Isaac*, the Son of the Free-woman, a Type of the Children of the Covenant of Grace, is declared Heir while he was but an Infant, and had done no Works of Obedience, or Service, to oblige *Abraham* his Father, Gen. 21. 8. 10. *Sarah* speaks of *Isaac*, as the Heir; yea, the Sole Heir of

of *Abraham*, while he was but an Infant; and *Hagar*, and *Ismael*, after many years service, were turned out, and cast off; and that with a very poor pittance, a little Bread, and a Bottle of Water, *Gen.* 21. 10, 14. *Hagar* and *Ismael* were utterly cut off from any hope of Enjoying *Abraham's* Rich Estate. So, many that do live Civilly, Morally, and add some Tincture and Sprinkling of Religion; will yet come short of Heaven: for, as many as are of the Works of the Law, are under the Curse, *Gal.* 3. 10. That is, those that mainly cleave to, and Build on the Works of the Law for Justification, are under the Curse by reason of the defects that are in their Works, *Rom.* 9. 30, 31, 32. *Israel* that followed after the Law of Righteousness, hath not attained to the Law of Righteousness; Wherefore? Because they sought it not by Faith, but, as it were, by the Works of the Law. *ως ἐξ ἔργων νόμου*; that is,

1. They sought it by Works, that had but the shadow, shew, and appearance of Works, but were not Solid and Substantial, *Isa.* 1. 13. Bring

no more vain oblations, or empty Sacrifices, that had only bodily service, but there was no Spiritual Worship in them; no Faith in the *Messiah* to come, no Mortification of the Old Man did attend them, *Revel. 3. 1. 3.* Thou hast a name to live, but I have not found thy Works perfect before God; *επιπληρωμένα*, they were not filled up with Spiritual Worship; and gracious acts of the Soul; they were Specious, and Glorious before Men, but vile and Contemptible before God; they might be Pretious, as to the Matter of them, but were vile and base, as to the Form of them: as the Present, and Offering, that the *Philistines* made to the God of *Israel*, even *Golden Mice*. They were Pretious, as to the Matter of them, being of Gold, but contemptible as to the Form of them, for they were but *Mice*, *Sam. 1. 6. 4.* So the acts of Natural men may be good, as to the matter of them, as Praying, doing Justly with all, yet may be vile as to the Form of them, because all doth flow from a Mercenary Spirit, and is designed for their own Honour, and applause; or,

2. Men may be said, as the *Jews*, to seek Justification, as it were, by the Works of the Law, because though they may Complement God, and pretend they are beholding to God's Grace for what they are, and do; as the *Pharisee* said, *God I thank thee that I am not as other men*, Luke 18. 11. yet they put the greatest weight, and stress upon their own Works, and Righteousness for their Justification before God. So the *Pharisee* did make an Inventory of his Spiritual Riches, and drew up a Catalogue of his Good Works; I am no Extortioner: not Unjust, or an Adulterer, or as this *Publican*: *I Fast twice a week, I give Tithes of all that I Possess*. This was the Foundation that he did build upon, for his acceptance before God; this was his plea at his Bar and Tribunal: so that indeed they seek Justification as it were by the Works of the Law; they give little to Grace, and most to Works: these are the Foundation of their Confidence, and carry the main stroke with them: but *Christ* Teacheth us other things; he tells us that when

we have done all that is commanded us, we should say, we are unprofitable servants, *Luke 17. 10.* There is a double sense that may be given of this Phrase. 1. We are unprofitable ser-

vants, that is, to our selves; we have laid no obligation on God, we have earned no wages, no reward from him.

2. We are unprofitable servants, that is, if God would deal with us according to the defects and Sin that cleaves to our best services, he might deal with us as with unprofitable servants, *Math.*

25. 30. Cast ye the unprofitable servant into utter darkness: there shall be weeping and gnashing of teeth. Therefore Men

must not trust to their own best Works, for the obtaining of the Heavenly Inheritance: God doth freely give the Kingdom to his Children;

Fear not little Flock it is your Father's pleasure to give you the Kingdom,

Luke 12. 32. And Jesus Christ doth freely bequeath it, *Luke 22. 28, 29.*

Not I, say I, I bequeath to you a Kingdom. Christ's Testament doth make both Children and Heires, i. Saints have their new nature from God's Gracious Covenant, so they are born

— of

of the Covenant that promises a new Heart, and Spirit, *Ezek. 36. 26.* and on this account are said to be the Children of the promise, *Rom. 9. 8.* And they have the Eternal Inheritance from the same gracious Covenant, and so are stiled the Heires of promise, *Heb. 6. 17. 11.* We cannot obtain a blessing by our own Righteousness, and Works, but by the Sacrifice and Death of *Jesus Christ*, *Levit. 9. 22, 23.* This Text of Scripture is observable; when *Aaron* had offered Sacrifice, then he was to Bless the people in the Name of the Lord: the form of Blessing is expressed, *Numb. 6. 24, 25, 26.* *The Lord make his Face to shine, the Lord lift up the light of his Countenance upon thee.* When *Christ* was Sacrificed, God hid his Face from him, and did forsake him, *Psal. 22. 1.* *Christ's* Sufferings purchased, and procured this Blessing for us, That God's Face may shine on us, and the light of his Countenance may be lifted up upon us. *Jesus Christ* bare the Curse, *Galat. 3. 13.* He was made a Curse, that the Blessing of *Abraham* might come on us Gentiles, *Galat. 3. 14.*
 God

God promised to *Abraham*, That in his seed all the Nations of the Earth should be Blessed, *Gen. 22. 18.* Christ was the Seed meant and intended, *Galat. 3. 8.* There could be no Blessing without Redemption from the Curse; and we could not be Redeemed from the Curse, if *Jesus Christ* did not endure it. There are blemishes, and defects in our best Works, and they deserve a Curse, and therefore cannot earn, and merit a Blessing, but we must seek it in *Christ*: they that are of Faith, are Blessed with Faithful *Abraham*, *Gal. 3. 9.* It is not said they are Blessed with working *Abraham*, but with Faithful, believing *Abraham*: *Abraham* himself did not get the Blessing by Working, but by believing. He did not find that in his own Heart or Life, that would warrant him to Glory in himself before God. The same way that *Abraham* got the Blessing, all his believing seed must attain it.

Object. But here it may be Objected, Is it not said, *Psal. 112. 1.* Blessed is the man that Feareth the Lord, that delighteth greatly in his Commandments.

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and,

and, *Psal. 119. 1, 2. Blessed are the undefiled in the way, that walk in the Law of the Lord. Blessed are they that keep his Testimonies and seek him with their whole heart.*

Ans. No man since the Fall, did ever earn a Blessing by his obedience to the Works of the Law: therefore *Calvin* excellently observes, *Rom. 32. ver. 1, 2.* that all such passages are grounded on the Blessing we have by the free and full forgiveness of our Sins, *Psal. 32. 1, 2. Blessed is the man whose Transgression is forgiven, whose Sin is covered. Blessed is the man to whom the Lord Imputeth not Iniquity. Paul* asserts, that *David* describeth the Blessedness of the Man to whom the Lord imputeth Righteousness without Works, saying, *Blessed are they whose Iniquities are forgiven, Rom. 4. 6, 7.* No man is blessed for any Righteousness or works of his own, but as the person is a Believer in *Christ*, and freely Justified by Grace, through the Redemption that is in *Christ Jesus, Rom. 3. 24.* Fearing God, walking in his Law, keeping his Testimonies, are sweet
Indi-

Indications, and Comfortable Characters, who the persons are that are Blessed. But it is the Forgiveness of Sin that is the true cause of our Blessedness. The Mercies that God bestows are not conferred by our Covenant, as if we had earned, and merited them; but by his Covenant, as the Fruits of his meer and pure Grace. Observe well this distinction, which God makes between our Covenant, which is a Covenant of Works; and his Covenant, that is a Covenant of Grace; and that Good things are given by his Covenant, but not bestow'd by our Covenant. Weigh well the Importance of this Scripture, Ezek. 16. 61, 62.

12. We enter into Rest by Faith in *Christ*, and not by our own Works, *Heb. 4. 3. We that have believed do enter into rest:* It is not said, We that have wrought Righteousness do enter into Rest. It was the Speech of *Fisher*, Bishop of *Rochester*; *Fides Feta Justificat, sed ante partum.*
 * Faith that is impregnated with Good Works doth Justifie, but yet be-

* *Treat. of Justification.*

fore it brings them forth : yet Faith doth not Justifie, as it is adapted, fitted, or disposed to bring forth Good Works ; but as it respects *Christ*, eyes his Righteousness and Obedience : The Faith big with Good Works doth Justifie, but not because it is so, or as it is such, but by virtue of its respect to *Christ*, and the Free Promise. *Noah*, by Faith, entred into the Ark, and rested there ; it had no Rudder, or Helm, for him to handle, and manage ; no Sailes for him to trim, no Rigging for him to look after : he did nothing to Stear, or Sail the Ark up and down, but he sweetly rested by Faith in the Ark : He believed God would Stear and Guide it, that it should not be broken, dashed to pieces, sink, or miscarry. *Noah*, in this Temporal deliverance from the Flood, saw, and apprehended an Eternal Salvation from the Flood of Divine Vengeance, in, and by *Christ*, the true Ark of Salvation, and that blessed rest and security that is attained by Faith in him. Hence the Apostle saith, That *Noah became Heir of the Righteousness that is by Faith,*

Faith, Heb. 11. 7. he did believe, that by the Righteousness, and Obedience of the *Messiah* to come (as an Ark) he should be saved from the Wrath to come. This is much to be observed, that the Sabbath, Instituted in *Paradise*, was the Seventh, in order, after Six Working days; and was suited to Man's State of Innocency, and did most properly belong to the Covenant of Works, that Promiseth a Blessed Life and Rest, after perfect Works of Righteousness wrought by us, *Rom. 10. 5. The man that doth those things shall live by them.* But the *Christian Sabbath* is the First Day of the Week, before our Six Working days, and therefore is suited and fitted to the New Covenant, that Promiseth a Rest to the Consciences of them that believe, before they do Works of Righteousness. *Those that are Justified by Faith, have peace with God, through Jesus Christ, Rom. 5. 1. Calvin* doth think, that God pointed at this, in such a severe, and rigid injunction of the Sabbath. He that would not have us to be weary in well-doing, *Galat. 6. 9. yet commands us to*

cease from our own works, *Nonne eo ipso pronuntiat omnia opera nostra mala esse.* And *Isaiab* teaching us, that the Sabbath is violated, *Quando invenitur nostra voluntas, Isa. 58. 13.* When we find our own will and pleasure doth shew a necessity of ceasing from our own Wills and Works in our Justification; *Calvin* thus Discourses in the 1st and 6th Book against *Pigbius*, concerning Free-will; we are Justified not by shewing our Good Works, but by our Evil Works being hid and covered, though not from the Eye of Omniscieny, yet from the Eye of Vindictive Justice.

3. I shall inquire how we are interested, and partake of the Righteousness of *Jehovah* manifested in our flesh; how we are Entitled to it, and Invested with it?

Answ. It is by Faith. The Righteousness of God which is by Faith of *Jesus Christ* unto all, and upon all that Believe. The Gentiles have attained unto the Righteousness which is of Faith, *Rom. 9. 30. With the heart man believeth unto Righteousness, Rom. 10. 10.* The Righteousness of God is said

said to be Revealed from Faith to Faith, *Rom. 1. 17.* This is the Righteousness from first to last that Faith cleaveth to, and buildeth on: The Just do not for a Day, a Month, or a Year only, subsist by Faith; but they, all their days, live by Faith. So the same Righteousness is revealed to Faith at first, when it is weaker, and to Faith at last when it is stronger. It is said, We are Justified by Faith, *Rom. 5. 1.* This Phrase is used of no other Grace. It is not said, We are Justified by Love, Repentance, or Obedience. It is exceeding observable, that it is not said, *Abraham* left his Countrey, quitted his Idolatry, abandoned his Relations; or that he Offered his Son, and it was imputed to him for Righteousness; but that *Abraham* Believed God, and it was counted to him for Righteousness, *Gen. 15. 6.* which sheweth the peculiar dignity, and excellency of Faith. It is singularly fitted, and suited to take hold of *Christ*, and his Righteousness, as a Beggar's hand to receive an Alms. When, as Love brings something to the Person beloved, it is a

grateful Eccho to his Love; it doth Retalliate, and, as it were, Recompense, Requite, and Re-pay him that Loves. But Faith brings

L. Com. cap. nothing, but receives all
11. Justif. things from Free-Grace.

Love poures it self out, but Faith takes in. *Peter Martyr* thinks, that God chose Faith to this Office, because it is a less noble Grace than Love, and so all the Glory is given by it to God. Love Gives, and Faith Receives; and it is more noble to Give, than to Receive. Faith looks to *Christ*, *Psal. 45. 22. Look unto me, all ye ends of the earth, and be saved.* We must look unto *Christ*, and be healed, *John 3. 14, 15.* we must run to *Christ*, *Heb. 6. 18.* we must lean on *Christ* by Faith, *Cant. 8. 5.* and lean hard, lean strongly on *Jesus Christ*; we must put the very stress of our Souls on *Jesus Christ*, and not trust partly on our selves, and partly on *Christ*. As in the Old Testament, Men stretched out the hand of Faith, and laid their Sins on the Head of the Sacrifice as a Type, and on *Christ* in Truth: So we must now stretch out

out the hand of Faith to *Christ*, come, and receive Righteousness from him, *Rom. 5. 17.* We have that Phrase of coming into the Righteousness of God, *Psal. 69. 27.* This may be farther cleared by that expression, *Heb. 12. 24.* *Ye are come to Jesus the Mediator of the New Testament, and to the Blood of Sprinkling.* By coming unto *Christ*, and his Blood, we come into his Righteousness; we come into it as our Garment, we put on *Christ*, we are clothed with the Sun, *Revel. 12. 1.* We come into this Righteousness as into our Castle, Fortref, City of Refuge, wherein we are secure from the Lash of Conscience, the Accusations of Satan, the Threatnings and Curse of the Law; God will not come into Judgment as an Accuser, as a Witness against us, *Psal. 143. 2.* *Come not into Judgment with thy Servant, Lord.* אל תב רב Do not come, Ne Venias, as *Pagnine* renders. *Lord, come not into Judgment with me; do not bring any Charge, or Accusation against me.* God will not come into Judgment as a Plaintiff against those that are come into the Righteousness of *Christ*: These
are

are passed from Death to Life, and shall never come into Condemnation, *John* 5. 24. When we are dismayed, by looking down on, and into our selves, when we are full of Confusion, by reason of the Deformity ; Filth, Nakedness, and Diseases of our Souls ; when we know not what to do, and are ready to Despair, Sink, and be Overwhelmed, then *Christ* Graciously calls us to look off from our selves, to him for Righteousness and Salvation. This is the will of the Father, that every one that seeth the Son, and believeth on him, may have Everlasting Life, *John* 6. 40. It is this sight of *Christ*, and his Righteousness, that revives us, when our hearts were dying within us. If we fix the eye of Faith on *Christ*, God himself will fix his eye on *Christ* our High-Priest for our comfort and advantage. The High-Priest did bear this Inscription in a Plate of Gold on his Forehead, *Holiness to the Lord*, *Exod.* 28. 36, 37, 38. God doth now look on the Face, and Forehead of our High-Priest, who is now near to him, always before him : he beholds him as perfectly Holy, and

Devo-

Devoted to God for us, *John 17. 19.*
For their sakes I sanctifie myself. So
 the eye of a Believing Man, and of a
 Righteous God do meet on *Christ.* Be-
 lievers Feel, and Run to *Christ,* *Isa. 55.*
5. Nations that knew not thee, shall run
unto thee. As the Man-slayer was to
 flee to the City of Refuge, and stand
 in the entry of the Gate of it, and
 there declare his Cause, and claim the
 Priviledge and Benefit of the City of
 Refuge. Then the Elders of the Ci-
 ty having heard his Case, were to take
 him in, and to give him a Place, that
 he might dwell among them, *Josh. 20.*
4. So an enlightned, awakened, hum-
 bled Sinner, being sensible of his dan-
 ger, flies to *Jesus Christ,* gets to the
 Gates of this Blessed City of Refuge;
 there pleads his Cause, God's Invitati-
 ons, Offers and Promises, and claims
 the Benefit of the City of Refuge.
 And will not *Christ* receive, and take
 such into him? as *Noah* stretched out
 his hand, and plucked the Dove into
 him into the Ark, *Gen. 8. 9.* God
 provided, by his Law, that if a Ser-
 vant did fly from a hard Master,
 those that received, and entertained
 him

him, should not restore him again to his severe Master, *Deut. 23. 15.* Even so Convinced, Broken-hearted Sinners do fly from the Law as a hard Master. It was given at *Horeb*, this is derived from *חרב* signifying Drought, or Dryness; it gives no Water of Grace, Comfort, or Refreshment. It was delivered in *Sinai*, which is derived from *סנה*, *Seneb*, signifying a Bramble, or Brier. For the Law Scratches, Wounds, Gores us by its Terrible Threatnings. Surely those that fly from this hard Master to *Christ*, shall not be restored to, or put under the Covenant of Works again. Those that receive the Peacemaker, shall also receive the Atonement.

But the main Influence that Faith hath on our Justification, is, as it joyns us to, and interests us in *Christ*. By Faith we joyn our selves to *Christ*, *Zech. 2. xi.* *Jer. 50. 5.* and *Christ*, dwells in our hearts by Faith, *Ephes. 3. 17.* But how doth Faith act towards *Christ*?

Ans.

Ans. 1. Faith seizes on *Christ*, as an Inheritance, *Ephes. 1. 11.* In whom, (that is in *Christ*) we have obtained an Inheritance as of old in the Division of the Earth, Men got Propriety in land and obtained an Inheritance in Countries, by first seizing on them, and taking Possession of them: Thence it was, that when Men sold land, and parted with their Inheritances, they drew off their shoe, and gave it to him to whom the Right of the land was Relinquished, *Ruth 4. 7.* By this Right, this seems very properly to be signified, that the Right that was first gotten by setting the Foot on land, and first occupying of it was disclaimed, disavowed, passed over unto another. So Men get a Right in *Christ*, by laying hand on him, by apprehending of him, as offered by God in the Gospel, by taking possession of him, as given by God, *John 6. 32.* *My Father giveth you the true Bread from Heaven.* As God gave the Earth to the Children of Men, *Psal. 115. 16.* so those that first took Possession of a Countrey, thereby received God's gift, and got a Right to it; and after Men became
 Inte-

Interested in Land, there came a Law of God, and Confirmed this Property and Possession. God hath forbidden one Man to steal from another, to dis-seize or divest him of his Goods, House, Lands. Even so when the Soul seizes upon *Christ*, as offered, and given by God the Father, *Rom. 9. 32.* The Gospel or Law of Grace Confirms to a Believer an Interest, and Inheritance in *Christ*: That he that comes to *Christ*, shall not be cast out, shall not come into Condemnation, shall not Perish, but have Everlasting Life, *John 6. 37. John 5. 24. John 3. 16.* Such shall never be plucked from *Christ*, *John 10. 28, 29.* or rejected by him.

2. Faith joynes a Man to *Christ*, as a Member, to be Related to him as a Head, *Ephes. 5. 30.* We are Members of his Body, of his Flesh, and of his Bone: and *Jesus Christ* is the Head and Saviour of his Body *Ephes. 5. 23.* When persons are joined to *Christ*, here is a solid Foundation laid for their Justification, *Isa. 45. 24, 25.* Surely shall one say, *In the Lord I have Righteousness.* Though we have no
Righ-

Righteousness in our selves, yet in
 the Lord we have it. And in the
 Lord shall all the Seed of *Israel* be
 justified, and Glory. None out
 of *Christ* can be exempted from Con-
 demnation, and the Curse; but we are
 made the Righteousness of God in him.
 Here is Righteousness in the Abstract,
 as *Abraham*, the great pattern of Ju-
 stification, is called Righteousness, *Isa.*
 41. 2. who hath Raised Righteousness
 from the East, so it is in the Hebrew;
 and in the Margin, it is not said that
 we our selves have wrought the
 Righteousness of God, but we are
 made the Righteousness of God in
Christ, 2 *Cor.* 5. 21. And how can
 that be but by imputation, if the Sin
 of the *First Adam* be imputed to his
 Children, though they did not then
 Exist? If they were made Sinners by
 his actual disobedience, *Rom.* 5. 19.
 Why may not the obedience of *Christ*,
 the *Second Adam*, be imputed to
 those that are called his Seed? *Isa.*
 53. 10. Why should not the Right-
 eousness of the *Second Adam* affect
 his Children, as well as the Disobed-
 ence of the *First Adam* damnifie, and
 hurt

hurt his Children? Especially considering the advantage lies so much on *Christ's* Side: He is a greater person than *Adam*, he is God-Man. If the Sin of a meer Man did redound to so many Millions to render them guilty, Shall not the obedience and Righteousness of *Jehovah*, manifested in our flesh, redound to many for their Justification. *Adam's* Sin was but one short Transient act of disobedience, but *Christ's* Righteousness is made up of many acts of Self-Denial, Holiness, Love to God and Man, and these he continued in for his whole life, that was about Thirty three years. Those that are in *Christ*, there is ground for imputing his Righteousness to them; what the Head in the Natural body contrives, and designs, is imputed to the whole body. If the head doth plot Treason, this affects the whole body; redounds to its hurt and prejudice: the whole body suffers, and is put to death for it, because this body is joined to, and united with this head; so *Christ*, the Head did Design the glorifying of God by his active obedience, and the Satisfaction

faction of his Justice, by his ~~justice~~
 and *Christ* did not only contrive, but
 execute and perform both. Now
 those that Believe are in *Christ*, who
 is the true God, and Eternal Life,
 1 *John* 5. 20. Being in *Christ* they
 are accepted in the well-beloved, *Ephes.*
 1. 6. They are Blessed in the Holy
 Seed, *Gal.* 3. 8. In him they have
 Redemption, even the forgiveness of
 Sins, *Ephes.* 1. 7. *There is no Condem-*
nation to them that are in Christ Jesus,
Rom. 5. 1. *Christ* can have no Con-
 demned, or Cursed Members: As it
 was requisite that *Jesus Christ* should
 come into our Nature, that he might
 work Righteousness, and make Satis-
 faction for us; so it is necessary,
 that we should come into *Christ*, and
 be joined to his Body, that we may
 receive and partake of his Righteous-
 ness. *Of him are you in Christ Jesus,*
who of God is made unto us Righteousness,
 1 *Cor.* 1. 30. *Christ* is made Righteous-
 ness to those that are in him. These
 two things may be distinguished;
Christ's being made Righteousness to
 us, and God's Justifying us for it:
Christ's being made Righteousness to us,

is the Foundation of God's Justifying, or pronouncing us Righteous : God's Judgment is according to truth : God pronounces those Righteous, to whom *Christ* is made Righteousness, or that are made Righteousness by his obedience, *Rom. 5. 19.* God doth assign, allow, impute that, which Faith hath laid hold of : as *Noah* entred into the Ark according to God's Command, *Gen. 7. 1. 13.* And when he was gone in, God shut him in, *Gen. 7. 16.* so that no Water could flow, or get into the Ark to hurt him. Even so a Believer runs, and enters into *Christ* the Ark of Salvation, that God himself hath Built, and prepared, *Luke 2. 29, 30.* And the Soul that betakes himself to *Christ* for Righteousness, God allows, and gives him this Righteousness, and by imputing of it, God shuts in the Believer into *Christ*, and shuts out the guilt of Sin, and the Curse for ever, that it shall never flow into the Soul more to destroy it.

3. Faith joyns the Soul to *Christ*, as a Husband ; *I have espoused you to one Husband, even to Christ*, 2 Cor. 11. 2. *He that bath the Bride is the Bridegroom*, John 3. 29. The Church is the Bride, the *Lamb's Wife*, Revel. 19. 7. Revel. 21. 9. and *Christ is the Bridegroom*. Is not the Name of a Woman changed when she is Married ? Is not the Husband's Name put upon her ? And will not *Christ* Communicate his Name to his Wife ? In the Text it is said , *This is the Name whereby he shall be called, the Lord our Righteousness*. The Maiden-Name of a Woman is swallowed up, and abolished for ever ; extinguished and forgotten for ever. What is our Name, as we are *Adam's Children* ? Doth not God , by *Isaiah* , tell us ? *Isa. 48. 8. Thou wast called a Transgressor from the Womb*. God might call us Backsliders , Revolters , Rebels and Enemies. And is not our own Name both reproachful, dangerous and pernicious too, if we keep and retain it ? Is it not then absolutely necessary , that we should lose our old Name, and

put on the Honourable and Glorious Name of *Christ*, that we may be Justified in it? 1 Cor. 6. 11. The Apostle *Paul* hath this expression, *Justified in the Name of the Lord Jesus*. The Apostle seems to me plainly to refer to the Name of *Christ* in the Text; and to this Name, as communicated to, and put on the Church, Jer. 33. 16. in this Name of our Husband must we be Justified. If our old Name stick on us, and cleave to us, we must surely be Condemned in this Name, and the Wrath of God will abide upon us. But *Christ's* Name will draw Salvation on us, and procure a Blessing for us. As a Husband must Cloath his Wife, so *Christ* spreads the Skirt of the Robe of his Righteousness on, and over us, to hide our Shame, and cover our Nakedness, Ezek. 16. 8. as a Husband is a cover to the Wife, he protects her from Debts, Arrests, Law-suites; so the Spouse of *Christ* is under Covert, he secures her from the wofull effects of Sin and Wrath.

4. It is by Faith that we become interested in, and related to *Christ* as a surety

Surety, *Heb.* 7. 22. *Christ* is the Surety of a better Covenant and Testament : If *Jesus Christ* had not undertaken to stand under, feel and endure the curse of the Old violated Covenant of Works, *Deut.* 27. last. *Gal.* 3. 10. 13. and to Merit for us the Blessings of the New Covenant, as a Priest of Good Things, *Gal.* 3. 14. *Heb.* 9. 11. God would never have made a New Covenant, or Testament ; it is built on *Christ's* Suretyship, as a Foundation. *Christ*, in this, differs from all other Testators, that he Bequeaths nothing, in his Testament, but what he Merits by his Sufferings, and purchases by his Death. For whom is *Christ* a Surety? And to whom doth the Benefit of *Christ's* Suretyship redound, but to those that Believe on him? their Ransom he paid, their Debt he discharged. As the Payment of a Surety is imputed to the Principal Debtor, so the Payment of *Christ* is imputed to all Indebted Sinners that come to *Christ*, and receive his Righteousness, *Rom.* 5. 17. it avails and advantages no others ; but God reckons *Christ's* Obedience and

* *Witsus de
Federe.*

Satisfaction to every Believer. Some have conceived *, that the word *Imputation* is borrowed from *Arithmetick*, and keeping of Accounts. God doth, as it were, keep a Book, *Isa. 65. 6. Behold it is Written before me.* Our Sins, Transgressions and Provocations, are, as Debts, set down in one Page of this Book; and the Obedience, Sufferings and Satisfaction of *Christ* is set down (as it were) in another Page of God's Book. When God accounts the Obedience and Sufferings of *Christ* to us, this Ballances the Account, this Crosses the Book, and makes all even between God and us. God sets *Christ's* Obedience against our Disobedience; his Righteousness against our Unrighteousness, because we come into this Righteousness by Faith, and trust on his Blood, *Psal. 69. 27. Rom. 3. 25.* God now saith, Poor Souls, let it be to you according to your Faith: you trust in *Christ's* Righteousness; *2 Pet. 1.* so let it cloath, and cover you, and secure you from all your sins, and the Curse of my Law. As *Christ*

is one with us in Nature, as a Man ;
 so he is one with us in Law, as a Sure-
 ty. *Christ* did put his Name into our
 Bond, and was, as a Surety, bound in
 our Obligation, that in a Righteous
 way he might blot our Sins out of
 God's Book, and Insert our Names in-
 to his own Testament. *Jesus*, as a
 Surety, veiled his own Innocency, co-
 vered his own Personal Purity and
 Righteousness, took on him our Sins,
 became Heir of our Punishment and
 Curse, that he might hide, and cover
 our Sins, and we become Heirs of his
 Righteousness and Blessings. As the
 Sentence of Death passed against, and
 was executed on *Christ*, our Surety, so
 we partake of Justification of Life, and
 reign in Life through *Jesus Christ*, Rom.
 5. 18, 21. God punished our sins in
Christ, and God rewards *Christ's* Obe-
 dience and Sufferings in us. Our Sins
 were punished in *Christ's* Condemnati-
 on, his Obedience is rewarded in our
 Justification. There is δωρεὰ ἀδικιο-
 σύνῃς, the Gift of Righteousness ; and
 for this there is χορισμα ἐν πολλῶν
 παραπτώματων, the free forgiveness
 of many Offences, Rom. 5. 16. 17. This

Glorious Name, *The Lord our Righteousness*, being put on us, the Reproachful Chains of Guilt do fall off from us.

4. Who is it that shall call *Christ* by this Name?

Answer. 1. Such as know *Jesus Christ*, John 5. 26. He hath given us an understanding to know him, that is true, *By his knowledge shall my righteous servant justify many*, Isa. 53. 11. that is, many by knowing of *Jesus Christ* shall be justified. Faith is called Knowledge, because those that truly know *Jesus Christ*, cannot but trust in him, *Psal.* 9. 10. This is very observable, that Christians are said to be justified by the Knowledge of *Jesus Christ*; it is not what we know in our selves, or by our selves; it is not by the knowledge of what we are, or have done, that we are justified: we must purely look off from our selves, and wholly fix the eye of Faith on *Christ*. Such as know the Insufficiency of their own Righteousness, and the All-sufficiency of *Christ's* Righteousness, do call him, *The Lord their Righteousness*.

2. Such as fly to *Christ*, lay hold of him, and do know their own Union
with

with *Christ*, and Relation to him, such will say, Surely in the Lord we have Righteousness, *Isa.* 45. 24. A true Believer disclaims, disavows, and denies Righteousness to be in himself; and Glories in this, that he hath Righteousness in *Christ*.

3. God may be said to call *Jehovah* our Righteousness, when *Jesus Christ* is of God made Righteousness to us, *1 Cor.* 1. 30. God the Father, that Loaded *Christ* with our Sins, *Isa.* 53. 6. he Clothes us with his Righteousness, *Isa.* 61. 10. I will greatly Rejoyce in the Lord, for he hath covered me with the Robe of Righteousness. God gives *Jesus Christ*, and with him gives his Righteousness, *Rom.* 8. 32.

Quest. Is not Repentance requisite, in order to Pardon, *Isa.* 1. 16, 17, 18. Wash you, make you clean, put away the evil of your doings, cease to do evil, and learn to do well. Come now, let us reason together, saith the Lord: though your sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wooll. He that confesseth and forsakes his sin, shall find mercy, *Prov.* 28. 13. Let the sinner forsake

take his ways, and the unrighteous Man his thoughts : and let him return unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon, Isa. 55. 7.

Ans. Repentance is necessary in its place, as an Antecedent, not as a Cause, or proper condition of Pardon. Faith precedes, in order of Nature, and Repentance infallibly follows: when we see the wonderful Grace of God, that he stops, and heals the Breach our Sins have made, with the Dead Body of his Son; quenched the Fire of his Anger with the Blood of his Son: made War with him, to make Peace with us: Sheathed his Sword in his own Son, that he might Draw it out, Sheath it, and for ever lay it asleep towards us. This Grace of God softens hard Hearts, melts the Rebellious and Obstinate Wills of Men. When we believe that God will repent of his Righteous Enmity against us, this indures, and inclines us to Repent of our unjust and wicked Enmity against him. When we are perswaded that God is ready to heal us, *Matth. 13. 15.* this swaves us to desist

desist from wounding him in his Authority and Glory ; when God declares he will turn from his Anger, this influences sinners to change their mindes towards God , and to turn from their Provocations, and Rebel-
 lions against him. How can Men possibly Love God, or subject themselves to him, if they Believe he is inexorable , inflexible , will Retain his anger , pursue his Controversy , and take Vengeance on Offenders for their former Transgressions ? If God will never open his Prison, if he will shut up his Bowels against, and pour out his Fury on Transgressors, this will harden them against God. But when they see God is not implacable , this causes them to relent, and induces them to return to God, *Jer. 3. 22. God saith, Return ye backsliding Children, and I will heal your backslidings.* They Eccho to God, *Lo ! we come unto thee, For thou art the Lord our God.* They believed God would forgive Iniquity, and this influenced them to depart from Iniquity. As God puts it away , he will not impute it, *2 Sam. 12. 13.* So we must

put it away, and not obey it, *Isa.* 2. 16, 17. As God will not remember Iniquity with anger, so we must not remember it with delight; when God casts Sin behind his back, *Isa.* 38. 17. We must set no wicked thing before our eyes, *Psal.* 101. 3. Repentance, in Scripture, is said to be to God, and Faith towards our Lord *Jesus Christ*, *Acts* 20. 21. By Faith, we first return to our Lord *Jesus* the great Shepherd, *1 Pet.* 2. last. and then by Repentance we return to God the Father, *Jer.* 3. 22. As by Faith we receive the Righteousness of *Christ*, *Rom.* 5. 17. So by Repentance we Recognize the Rights of God; the Dominion he hath over us, as his Creatures, and the advantage he hath against us as Sinners. As Faith abases us, in that we must fly to *Christ* for Righteousness, so Repentance doth lower, stoop, and empty us, that we must have Recourse to meer pure Mercy for our Pardon. Faith humbles, as to the matter, for which we are Justified, and Repentance humbles us, as to the manner, in which we are Justified; as we are Justifi-

Justified by the Obedience and Redemption of *Christ*, so we are also Justified freely by the Grace of God the Father, *Rom.* 3. 24. A Sinner then advances, and magnifies Grace, when he is cast down in himself; when a Sinner seeth the Plague of his heart, the Spiritual Leprosy of his Soul, the Filthy Fountain of Iniquity that is in his Nature, he abhors himself for the evil Treasure, that is within, and loathes himself for all the evil things that have been brought forth out of it. The offender is now ashamed to lift up his Eyes to Heaven, *Luke* 18. 13. He blushes, and is ashamed to look God in the Face, *Ezra.* 9. 6. Innumerable evils now Compass the Sinner about, his Iniquities take hold of him, that he cannot look up, *Psal.* 40. 12. As we are Justified by Faith; so we Justifie God by Repentance. 1. In his Commands, *Rom.* 7. 12. 14. The Commandment is Holy, Just, and Good. Holy, with respect to God, Just, with respect to Man; Good, with respect to our selves. 2. We Justifie God in all his threatenings, *Psal.* 51. 3, 4. *David* did acknowledge

knowledg his Iniquity, that God might be Justified when he did Speak, and be clear when he did Judg. Whatever God had spoken against *David*, however he had Judged him and his House by *Nathan*, 2 *Sam.* 12. 10, 11, 12. 14. Whatever Judgments he had denounced, as a War to rise out of his own House, and the defiling of his Wives, the death of his Child, yet *David* doth Justifie God in all this: Guilt did seale up his Lips, shame did cover his Face, he could enter no Action against God, complain of no wrong done by him: If God should cut down Barren Trees, if he should Execute Condemned Creatures, if he should Bury those in the Bottemless Pit, that have been long Dead in Sin, they confess they cannot spot him with Cruelty, or blot him with Injustice. Repentance is so far from lessening of, or detracting from Grace, that it commends, heightens, and exalts it, that God should Justifie a Sinner, that Arraigns himself, and judges himself to be Guilty of Innumerable Transgressions, and worthy of Eternal Death; that God should cover those Sins in Mercy, that.

that were laid open, and represented as exceeding Heinous and Sinful, by the Transgressor himself: the poor *Publican* could not plead, but only petition; he could mention no Righteousness of his within, or good Works without: he had nothing to look, or fly to, but Mercy only. *God be Merciful to me a Sinner.* It is observable, he doth not say, My God be merciful to me a Sinner, but *God be Merciful to me a Sinner.* *Adam* accused *Eve*, *Eve* accused the *Serpent*, and so thought in some measure to excuse themselves; but the *Publican* charged himself only; I am the Sinner: he accuses no other: though Sinning, yet presumptuous *Israel* saith, *My God we know thee*, *Hos.* 8. 2. But this *Publican* pleads no relation to God, claims no Interest in him, yet he ventures to cast himself into the Arms of Mercy; to lye down prostrate at the feet of Mercy. And was not this Free and Rich Grace, to cleanse a Spiritual Leper, to wash one that accounts himself a Lump of Guilt and Filth? To bind up a broken heart, to Raise a Spirit bowed down, and ready utterly to sink under a weight of Guilt? To
take

take away Filthy garments, and to bring forth the best Robe? to Cloath a naked Soul, to kill the fatted Calf to Feast a Famishing Sinner? If the very Redemption of *Christ*, if his Attoning Sacrifice doth not detract from God's Free Grace, *Rom.*

* *Vid. Bolton on the place.* 3. 24. * Surely the Sacrifice of a Broken Heart doth not Wrong, or Rob Grace of its glory; it was the express will and Law of God, that on the very day of Attonement, when Sacrifices were offered for Typical Expiation of Sin, that the *Israelites* afflict their Souls, *Levet. 16. 29.* Much more when we Beleive that *Jesus Christ* hath made a real Attonement for our Sins, we must deeply afflict our Souls for our Iniquities, that kindled the Wrath of God against us; that procured so bitter a Cup for, and pluck so Heavy a Burden on *Christ*, and exposed him to so grievous a storm and Tempest of Divine Vengeance: That should not be sweet to us, that was so bitter to *Christ*: That should not be Light to us, that lay so Heavy on *Christ*: Did God forsake his Son? *Psal.*

22. 1. And shall not we forsake our sins?
Isa. 55. 7. The Blood of *Christ* purgeth
 Conscience from dead works, *Heb. 9. 14.*
 yet with our Faith in this Blood we
 must joyn Repentance from dead works,
Heb. 6. 1. As a Guilty, so also a Fil-
 thy Conscience must be purged away,
Heb. 10. 22. yet here we must be cau-
 tious. Repentance doth not interest us
 in *Christ's* Righteousness, neither doth
 it earn, or deserve Pardon. As *Moses*
 turned the Waters of *Egypt* into Blood,
Exod. 7. 19. so the Law would turn
 our very Tents into Blood if there were
 not a Mediator, and a New Gracious
 Covenant. Repentance is the Gift of
 God, *Acts 11. 18.* 2 *Tim. 2. 25.* If this
 Gift doth oblige us to God, Can the ex-
 ercise of it Indebt God to us? We are
 not Justified by, or for our Repentance,
 we shall greatly mistake, if we think
 that Repentance, and New Obedience,
 do come in the Room and place of a
 Perfect Legal Righteousness, by Divine
 Acceptance: but only the wise and gra-
 cious God hath so ordained it, that there
 shall be an Order in disposing of the Be-
 nefits of the New Covenant. God gives
 Faith and Repentance first to prepare
 Men to receive other Benefits of the Co-
 P venant.

venant. One Grace makes way for another. God strikes the Rocky hearts of Sinners, and breaks them: he turns the Flint into a Fountain of Water, *Psal.* 114. *last.* And when God hath broken the Hard heart, then *Christ* binds up the Broken heart, and drops in the precious Balsom of his Blood, by wounding Sinners with his Arrows, and the Sword of his Word, he prepares them to be his Patients, and doth a Cure on them. Men must be Mourners first, before *Christ* can comfort them, *Isa.* 61. 1, 2. they must become Guilty in their own eyes, *Hos.* 5. 15. and confess God's Actions to be Just, and his Indictments to be True, before *Christ* doth purge their Consciences, and roll away their Guilt. When the Sinner is Plowed with the Spirit of Contrition, then *Christ* Sows it with the Seed of his Righteousness, and the Promise of Pardon.

Object. A great Objection is raised from *James* his Doctrine and words, against all that I have asserted, concerning *Jehovah* his being our Righteousness, and our being Justified by his Righteousness. Was not Abraham our Father justified by Works, when he offered up Isaac? *James* 2, 21. Was not Rahab the Harlot justified

justified by works, when she received the Messengers, and sent them out another way, James 2. 25. Again, in the 24th v. it is said, Ye see then, how that by works a Man is justified, and not by Faith only. Doth not James seem to contradict Paul? Rom. 4. 9. We say that Faith was reckoned to Abraham for Righteousness, Rom. 4. 2. If Abraham were justified by works, he hath whereof to glory, but not before God: that is, Abraham hath not Righteousness of his own, or Works done by himself, to glory in before God; therefore he cannot be Justified by Works. To him, that worketh not, but Believeth on him that Justifieth the Ungodly, his Faith is counted for Righteousness. God imputeth Righteousness without Works, Rom. 4. 5, 6. To this Objection I shall Answer many things.

1. We must distinguish between the several sorts of Persons that Paul and James had to do with; Paul's Discourse is bent against proud Justiciaries, that thought to build up a Righteousness of their own; by which they designed both to adorn themselves in the eye of God's Holiness, and to secure themselves from the Sword of his Justice. And therefore Paul Teacheth, that no Righteousness

teousness of Man can weigh in God's Balance, or is pleadable at the Bar of Justice. We are all as an unclean thing, and our Righteousnesses are but as filthy rags. *By the deeds of the Law shall no flesh living be Justified*, Rom. 3. 20. 21. Our Works before Regeneration are all as Brass Money : our Works after Regeneration are as Mixt Mettal : therefore neither of them both will pay our Rent of Obedience, or satisfie our Great Landlord. But *James* hath to do with Boasting, and self-deceiving Hypocrites, that pretend to Faith, but it is a barren, idle, dead Faith. They did say they had Faith, but they had no Works, *James* 2. 14. they could not shew, or evidence their Faith, because they had no Works. As the Body, *χωρίς πνεύματος*, that is, without breathing, is dead, *James* 2. 18. so is Faith, if it doth not breath in Works. *James* his design was, to shame, confound, and silence these Hypocrites, and to demonstrate, that they had no true Faith at all, but did grasp a Lie, and hug an Idol of their own, instead of True Faith. Strong Faith in *Abraham* did shew it self, in Offering up *Isaac*, *James* 2. 21. and weak Faith in *Rahab* did discover it self, in aiding the *Israelitish*

litish Spies, and sending them safe away, though this might have proved dangerous to her own Life, *James* 2. 25.

2. *Paul* speaketh of Faith, as it respects *Christ's* Righteousness, and builds, and is acted only on this before God; *James* speaks of Faith, as it is to come forth, and to be demonstrated before Men. *Luther* compares Faith to a Queen, that is in the Bride-chamber alone with *Christ* the Bridegroom. But as this Queen comes forth, and walks abroad before Men, so it is attended with many Good Works, that are its Hand-maids, that wait on it: it is Faith alone that Justifieth, but yet that Faith that Justifieth is not solitary, or alone, but always is fruitful in Good Works, and hath influence on the whole Life, to guide and direct it by the Light of God's Word. *The life that I live in the flesh, I live by the Faith of the Son of God*, Galat. 2. 20.

Faith animates the very Natural Life, and runs through all the acts and parts of it, and so subordinates them to God's Will, and refers them all to his Glory. *Luther* says, Faith sweeps the House, and Milks the Goats.

3. The Justification that *James* speaks of, is not a Justification of the Person,

but of the Faith of *Abraham*, of his sincerity and integrity, *Gen. 22. 12. Now I know that thou fearest God, seeing thou hast not withheld thy Son, thy only Son from me*: Not that God acquired any new knowledge that he had not before concerning *Abraham*; but it is an expression in which God condescends to our weakness; and intimates, that if God had not known *Abraham's* Faith and Sincerity before, this Illustrious Fact, this Eminent Self-denying Obedience of *Abraham*, would evidently, and notoriously prove the Truth of *Abraham's* Faith, and the sincerity of his heart towards God. When *Abraham* did shew such readiness to offer up his Son, the Scripture was then fulfilled, *That Abraham believed God, and that it was counted to him for Righteousness*. This demonstrated, that the Scripture had truly asserted, that *Abraham* believed God, his Faith wrought with his Works, to evidence him a sincere Believer; and his Faith was made perfect by his Works, that is, it was provided to be genuine, the strength and power of it was declared, as God's strength is said to be made perfect in weakness, *2 Cor. 12. 9.* that is discovered to be perfect.

4. *Paul* speaks of the causes of Justification, he searches after the Springs of it, viz. *Christ's* Righteousness, and Faith as receiving it; but *James* speaks of the effects of Justification. A Man whose Person is Justified before God, will certainly Justifie his Faith, and Sincerity before Men, by Works of Righteousness.

5. *Paul* speaks of the Justification of a Sinner; *James* Treats of the Approbation of a Believer. *Paul* discourages of the Righteousness that must Justifie, viz. the Righteousness of *Christ*; *James* Treats of the Faith that must Justifie, of what kind, and sort it must be, not an Idle, Lazy, but a Working Faith. *Paul* speaks of Justification before God, *Rom.* 3. 20, 21. *James*, of Justification before Men, *James* 2. 18. *Shew me thy Faith*; prove it, if thou canst, to be a right Faith, if it bring not forth Good Works.

6. That *James* doth not speak of a proper Justification of the Person of a Man before God by Works, is evident by several Arguments.

1. The proper Justification of a Man is from Sins, that he hath done, not for Works of Righteousness that he hath

wrought: Good Works are not shewed before God's Tribunal; but Iniquities are Covered, Psal. 32. 1, 2. *Blessed is he whose sin is covered.* By Christ we have forgiveness of Sin, and are Justified from all things, from which we could not be Justified by the Law of Moses: So that a Gospel Justification is a clearing us not from a false Charge, but from a true Accusation. Our Consciences do accuse, convince, and condemn us for sin, John 8. 9. Rom. 2. 14, 15. *We know our Transgressions, they are with us,* Isa. 59. 12. but there is no such charge of Hypocrisie that lies before God against true Believers, and Saints. They can appeal to God, as Job, Job 10. 7. *Lord, thou knowest that I am not wicked. My witness is in Heaven, my Record is on high,* Job 16. 19. *Thou knowest all things, thou knowest that I love thee,* John 21. 17. Therefore there is no proper Justification from a false Charge before God. Works will only witness, and Justifie from a false Charge before Men.

2. Nothing will properly Justifie us, but what is Commensurate to the demands of the Law, and that which will satisfy the Justice of God. But there is no Obedience of ours that answers

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swers the Demands of the Law, or will satisfy Justice ; therefore we cannot be Justified by our Works. Yea, Works are not the cause by which we are Justified ; for he that is Justified, is *μὴ ἐργαζόμενος*, he that worketh not, *Rom. 4. 5.* neither are Works a *Causa sine qua non* ; a Cause without which a Man is not Justified ; for he that is Justified, is *ἀσεβής*, Ungodly, *Rom. 4. 5.* Abraham himself had been an Idolater, *Josh. 24. 2.* and in that sense was Ungodly.

3. Nothing will properly Justifie us, but that which did Justifie *Jesus Christ* : he could not be Justified except he had been fully conformable to the Commands of the Law, and endured the Curse also. Nothing will Justifie us the Debtors, but what Justified *Christ* our Surety : Therefore we cannot be Justified by our Works, if we could, then would *Christ* have Died in vain.

4. In a proper Justification we are Justified before God, *Rom. 3. 20, 21.* But our own Works cannot be imputed to us for a Righteousness before God, because he seeth so many Faults, Blemishes, and Defects in them, *Philosophers* say, there are no pure Elements, for they are mixed one with another and Divines may

may say, there are no pure Duties, and Performances in the best of Saints; *Paul* Complains, that he did not *κατεργάζεσθαι τὸ καλόν*, go through with, finish, and perfect any Good Work.

5. Our best works need a Pardon; and therefore cannot be our Righteousness to Justifie us; that which needs Forgiveness, that which deserves Punishment, cannot earn a reward, and be accepted for a Justifying Righteousness: we need an High-Priest to bear the Iniquity of our Holy things.

6. If we could be Justified by our Good works, we should Justifie our selves; but it is God's act, and not ours to Justifie, *It is God that Justifieth, Rom. 8. 33.*

7. In a true Justification, we receive a Righteousness, *Rom. 5. 17.* And an Attonement, *Rom. 5. 11.* But our Works cannot make an Attonement for us, or be a Righteousness to us.

8. Works both before, and after Faith, are shut out from Justification before Faith, *Rom. 4. 5, 6. Rom. 3. 21, 22.* The Righteousness of God is Manifested without the Law, and the Apostle *Paul* not only suffered loss of all that he accounted his gain, while a *Pharisee*, but also after he was Converted; he *Esteemed all but Dung,*

Dung, that he might win Christ, Phil. 3. 7, 8, 9. He durst not then dwell at home, or be found in his own Righteousness.

9. *Abraham himself had not whereof to boast, or wherein to Glory before God: He could not find such a Righteousness in his Heart, or such Works in his Life, that he durst to trust to. Math Abraham our Father found as touching the Flesh, Rom. 4. 1. No surely, he did not find any Righteousness or Works of his own to plead before God. Therefore he that cannot find this Righteousness in himself, had need to be found in Christ, Phil. 3. 9. Though Moses was Eminently Holy, yet when he drew near to God, and saw that Terrible Glory that appeared in the Mount; he said, I exceedingly Fear, and Quake, Heb. 12. 21. He could not stand before the Law that he gave. Saints have waved a Trial before God on the account of Works, Psal. 143. 2. Though David was the Lord's servant, though he did set the Judgments of God before him, and was devoted to his Fear, Psal. 119. 30, 38. yet he deprecated a Trial before God on the account of his own Righteousness: Enter not Lord into Judgment with thy Servant. Why doth he pray so much against God's entring into Judg-*

Judgement with him? The reason he gives is strong; *For in thy sight shall no Man Living be Justified.* For by the Law is the Knowledge of Sin, *Rom. 3. 20, 21.* The Law was not given to Fallen Men to Justifie them, but to discover their Sins. By the Law comes nothing else to an unregenerate Man, but the Knowledge of Sin: it allows such no Good Works at all. If the Law once discovers Sin in Men, farewell a Justification by the Law for ever. Faith cannot Justifie it self, it is so weak, and accompanied with such doubts, staggerings, and fears; And how shall Works Justifie themselves, that have such defects and defilements cleaving to them: Observe these four Weighty Questions proposed in the Scripture, 1. *The Heart is deceitful, and desperately wicked, Who can know it?* Jer. 17 9. 2. *Who can say I have made my heart clean, I am pure from my Sin?* Prov. 20. 9. 3. *Who can understand his errors?* Psal. 19. 12. 4. *If thou, Lord, should mark Iniquity, who shall stand?* Psal. 130. 3, 4. Though Saints, as Job, in their pleadings with Men, held fast their Integrity, Job 27. 6. yet they have let go all confidence in their own Works, in their approaches to God:

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We are all as an unclean thing, and our
Righteousnesses are but Filthy rags, *Isa. 64. 6.*

10. *Abraham* was long before he offered up *Isaac* a Believer and a Justified person, *Gen. 15. 6.* *Abraham* Believed in the Lord, and he counted it to him for Righteousness: it is very observable that we have no mention or Record made of *Abraham's* Faith and Justification till now, though he was called effectually near Twenty years before: And why is the mention of *Abraham's* Faith and Justification reserved till now? I answer, God now promises him, that the Son that should come out of his own Bowels, should be his Heir, and that from this Son should Spring a Seed as Numerous as the Stars of Heaven, *Gen. 15. 45.* And in *Isaac* Christ was Typified, and promised: as *Isaac* was a Child Raised from the dead body of aged *Abraham*, and the dead womb of old Barren *Sarah*; so *Jesus Christ* should be raised from the Dead; the Apostle *Paul* plainly parallels these two things, *Rom. 4. 19. 24.* *Abraham* saw Christ's day, in the Promise, and Birth of *Isaac*, *John 8. 56.* Therefore it was exceeding proper for *Moses* then to record *Abraham's* Faith in God, when *Jesus Christ* was promised, by whom
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we Believe in God, 1 *Pet.* 1. 21. As *Abraham* could not Believe in God, but by the Promised Seed; so we could not be Justified, but through *Christ*. Now, Would *Abraham* go from trusting in the perfect Righteousness of the promised Seed, to trust in his own defective Works, and imperfect Righteousness? Certain it is, that there is but one way of Justification: The Righteousness of God is Revealed from Faith to Faith, *Rom* 1. 17. It is not from Faith to Works; but Faith at first, and all along, and at last apprehends this Righteousness of *Christ*, and builds on it; Therefore the Just is said to live by Faith. *Abraham* was a Believer, and Justified at his first effectual call; yet *Moses* Testifies, that many years after he Believed in God, and he counted it to him for Righteousness: so that *Abraham's* Faith acted on God through the promised Seed, from first to last for Justification. Here the Apostle might take ground for his assertion; that the Righteousness of God was revealed from Faith to Faith. Did *Abraham* begin in the Spirit, as to his Justification, and would he after this resort and repair to the Flesh to be perfected? Did the Righteousness of the *Messiah* begin his Justifi-

Justification, and was his own Righteousness to compleat it? What would this be but to go from a Son of Righteousness, *Mal. 4. 2.* to a candle of Righteousness? From a compleat ship to a broken plank: From a beautiful and glorious garment to a Filthy Rag, *Gal. 3. 27. Isa. 64. 6.* From a sweet smelling Sacrifice, to stinking and lothsom Dung, *Ephes. 5. 2. Phil. 3. 8, 9.*

11. To assert a Second Justification before God by Works; What is it but to confound the two Covenants, to blend the Covenant of Works, and Grace together, and to form up a Bastard-Covenant, that is not purely of Grace, or wholly of Works, but mixed, and Compounded of both; which the Scripture dis-claims as inconsistent? *Rom. 11. 6.* As *Hagar*, and *Sarah*, *Ismael* and *Isaac*, could not quietly Dwell, or peaceably abide together in one Family. *Hagar* despised *Sarah*, *Gen. 16. 4.* and *Ismael* mocked at *Isaac*. *Hagar* first fled, *Gen. 16. 6, 7.* and afterwards both *Hagar* and *Ismael* were cast out of *Abraham's* Tent, *Gen. 21. 10.* It is this seems to point at, and Type out this great truth, that the Covenant of Works and Grace (of which these two Mothers were Types,
Galat. 4.

Galat. 4. 24.) Cannot be reconciled, cannot consist together. *He that Believes hath Everlasting Life*, John 5. 24. John 6. 54. And is this Title to Everlasting Life, weak or crazy? Must it be waved or needs it to be fortified by our Works? Is it a good Title for one that begins, but must another or better be sought in his progress?

2. *Object.* A second Objection is Raised by some against *Christ's* being our Righteousness, that then we should be as Just, and Righteous as *Christ*; yea, that we might be styled Saviours, and Redeemers of the World. I Answer, This doth not follow; for,

1. The *First Adam's* Sin is imputed to us; yet it is not true, that we are as Great and Heinous Sinners as the *First Adam*. We did not Exist in our own Persons as he did: We did not receive a Law from God Immediately as he did; or were in our own persons invested with a Lordship over all the Creatures, and placed in Paradise, as he was; he was a publick, but we are particular, and private persons, he Sinned in his own person, we but in him. Therefore, though his Sin be imputed to us, yet his guilt was greater than ours: This parallel between the

the *First* and *Second Adam* may somewhat answer the *Objection*.

2. *Jesus Christ* is the Author, and Subject of this Righteousness; but we are neither; only it is imputed to us, and bestowed on us.

3. *Jesus Christ's* Righteousness is not imputed to us according to its full Value; but our particular necessity, as a precious Jewel given for the Redemption of a hundred Captives: None of them hath the whole Jewel given for him, but it is given for every one of the hundred Captives, according to his particular Exigence, to obtain his liberty. So *Christ* is said to give himself for the Church in general, *Ephes. 5. 25. 26.* yet every Believer, according to his own need, applies *Jesus Christ* to himself in particular, as *Paul* did; *Christ* (he saith) Loved me, and gave himself for me, *Galat. 2. 20.* The Righteousness of *Christ* is not accounted our intrinsic Righteousness, so indeed we should be Reputed Saviours. It is imputed to us not according to its universal value, but according to our particular necessity, that we by it may be accounted Righteous. It is imputed to us as the subjects have benefit by it,

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but not as the causes of it, as *Amesius* doth judiciously express it.

Object. 3. Bellarmine further Objects, that we may be perfect in this Life, and so not at all need *Christ's* Righteousness. We may see by this from whom our *Quakers* have taken their doctrine of Perfection: It came out of *Anti-Christ's* Forge, not out of *Christ's* School.

Ans. 1. This Assertion, that we may be perfect in this Life, is most false, and expressly contradicts the Scripture, *That there is not a Just Man on Earth, that doth good, and sinneth not, Eccles. 7. 20.* If we say we have no sin, we deceive our selves, and the Truth is not in us, *1 John 1. 8.* We cannot say we have no sin, for we have Original sin yet remaining, and dwelling in us. The Leprosy of sin is not perfectly purged out of us, till the House of the Body is pulled down: How else could it be said, *That the Body is dead by reason of sin? Rom. 9. 10.* If we were perfect, how could we die? Doth it suite the Justice of God to pull and tare a perfect Creature in pieces, and to deliver it up to Corruption? If there be no sin within, what is that which opens the Door, and lets in Death? If there be no Bonds of sin on
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the Soul, how doth the Bondage of Corruption come on the Body? God hath wisely ordered it, that Persons shall not come to the Mark of Perfection, till they also arrive at the Prize of Glory. How Foolish and False is it for Persons to say they are perfect, and yet have not attained to the Prize of Glory, but are in a frail and miserable Estate? God designs not that Persons shall be absolutely perfect in a Natural Body. 1. That the Threatning may be fulfilled, *Dust thou art, and to dust thou shalt return*, Gen. 3.19. 2. That Christians may have an Enemy to Wrestle and Conflict with whilst they are here, *Ephes. 6.12. 1 Tim. 6.12.* 3. That Believers may still act Faith on *Jesus Christ*, and repair to him for Help, Healing and Salvation. God will not utterly take away the Fiery Serpents, Satan, and our Lust, that we may resort to *Jesus Christ* for a continual Care, and *Christ* may never be out of date or use with us.

1. Use. If *Jehovah* be the Righteousness of the Church, this may reprove those that do not stop in, or satisfy themselves with this Righteousness. The Apostle *Paul*, in *Galat. 3. 1.* thus addresses himself to the *Galatians*; O foo-

lish Galatians! Who hath bewitched you, that you should not obey the Truth? before whose eyes Jesus Christ hath been evidently set forth as Crucified. The Apostle Paul, and others, had drawn the Picture of Christ Crucified, in beautiful and lively Colours; he had described the Causes, the Ends, the Greatness and Grievousness of Christ's Sufferings; and he wonders that any should darken their Minds, and, as it were, bewitch their Eyes, that they should not see the Loveliness, and Excellency of this Glorious Object, and comply with the Ends and Designs of Christ's Death. Would Jesus Christ stoop so low? Would he endure such hard, and heavy things, to have only a share in our Justification? Shall any put in a joyn't-stock with Christ? Shall they contribute to their own Redemption and Justification? Will Christ be a Partner only with our Works and Righteousness? Shall a Crown be put on the head of the Creature, as well as one set on the Head of Christ? Is this the utmost product of all Christ's bitter Sufferings, to do but half in our Justification? Will not a Man both deceive, and indanger himself, that sets one Foot on a strong Bough, and another on a rotten one?

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Will not such an one fall? So he that leans on *Christ* in part, and on his own Righteousness in part, will be frustrated and disappointed; will miscarry and perish: The Church is thus described, as leaning on her Beloved, *Cant.* 8. 5. It is this Arm only that can support us, and it is *Christ's* Righteousness that must keep us from sinking into Destruction. How ignorant are Men of their Sins, if they think these Waters are not so deep, but they can Wade through them, and not need *Christ*, as an Ark, to carry them over? How blind are they, that think, their Wounds are not so dangerous, but they can heal them? or that Judge, their Transgressions are not so heavy, but they can cast in Religious Duties and Good Works enough to fetch up the Scale from the Ground, and make a Compensation for their Offences, and to Ransom themselves from Destruction? The Papists here are highly guilty of darkening this Glorious Name of *Christ*, and of Robbing him of the Honour of it: they assert, that a Man may do such Good Works before Justification, that render it meet that God should give him Grace; and that by Good Works done after Justificati-

on he may Merit Glory. They affirm, that we are Justified, not by Forgiveness, or not imputing our Trespases, as the Scripture saith, 2 Cor. 5. 19. but by the infusion of Righteousness into us. *Alensis* saith, that *Justificatio est reformatio liberi arbitrii*; that is, it is the Reforming, and Rectifying of Man's Free-will; the bringing of the Soul to love God. But this is a proud and false Doctrine in this (as well as other Senses) *Rome* is *Egypt*, Revel. 11. 8. as it asserts a River of Inherent Righteousness below, and that they need not that God should Rain an Imputed Righteousness on them, as the Poet said of the Ground, and Herbs of *Egypt*, *Nec pluvio supplicat Herba Jovi*: their Ground and Herbs did not Pray to *Jupiter* to send Rain. A part of *Egypt* is satisfied with the River *Nilus*, and hath no Rain, as the Scriptures teach us, *Zech.* 14. 18. They think to climb to Heaven by a proud *Babel* of their own Building, and not to ascend thither by the Ladder of *Christ's* Righteousness. As this is a proud, so it is a false Doctrine. 1. It destroys the Parallel that the Apostle *Paul* makes between *Christ's* being made Sin, and our being made Righteousness, 2 Cor.

5. 21. as *Christ* was made sin, though he had not Inherent sin, but only our sins Imputed to him, so we are made Righteousness, by the Imputation of *Christ's* Righteousness to us, though we have not a perfect Inherent Righteousness of our own.

2. Nothing Justifies before God but a Perfect Obedience and Righteousness; our own, at best, is not such, therefore we need *Christ's* Righteousness. *Christ*, as applying himself to us, is the efficient cause of our Righteousness, and *Christ*, as applied, is the formal cause of it, as *Anselmus* in his [*Bellarminus enervatus*] excellently asserts.

3. If we are Justified by an Inherent Righteousness of our own, there would be no room, pretence, or colour, for that Objection, that the *Jews*, and all Natural Men are ready to make against the Doctrine of Justification. Shall we not sin then, that Grace may abound? *Rom. 6. 1.* If God Justifies by pardoning our sins, and not imputing our Trespases, then, the more we offend, then the more Glory Grace will have in forgiving our Iniquities, and so we may let the Reins loose to our Lusts. But if *Paul* did assert our Justification to be

by infusing of Righteousness into us, the more Righteousness is Infused into us, the more we should be restrained from sin, and the less need Mercy to Pardon our sins; and there would be no colour for such an Objection as the *Jews* did raise from the Apostle's Doctrine.

2. There are others that we own as Brethren, and account as sound in the main of the Doctrine of Justification, yet we may modestly enquire, whether some of their notions, or expressions, are calculated to advance the Glory of *Christ's* Righteousness in the Justification of the Ungodly.

1. They assert that Faith and Repentance are proper conditions of the Covenant of Grace, and of our Justification. A Condition, properly taken, is Influential into Right; if performed, it giveth Right unto the benefit promised; if not performed, there is no Right: and therefore is a cause, (saith *Mr. Petto* in his opening of the Old and New Covenant, *Page 216.*) Faith (as he saith) giveth no Right, *John 1.*

12. It receives *Jesus Christ*, and in him a Right and Title to the Blessings of the Covenant; but it doth not give one.

one. Faith is not reckoned the least of that Righteousness, whereby we are Justified; but a means for the Applying of *Jesus Christ* who is our Righteousness. The Covenant, as to that Privilege of it, Justification, is not so absolute, as to be without all means, yet may be absolute, without any condition, properly so

* *Petto*, Page

called *. Believing doth 217.

not now take the place of doing in the Old Covenant, for then it must be our Righteousness unto Justification; whereas that which Justifieth, is called the Righteousness of Faith, *Rom* 10. 6. *Phil* 3. 9. therefore Faith is distinct from that Righteousness it self, and is not the least

Atom of it *. There- * *Page* 198 ,
fore, not our Believing, 199.

but the Obedience of *Jesus Christ*, is that which cometh in the Room, and Stead, of that doing for Life intended in the Law, *Rom* 5. 19. *Christ is the Lord our Righteousness*; but to note, that it lieth wholly out of our selves, that it is not by any of our performances, but in another, even in *Jesus Christ*, it is said to be by Faith, as a means of Application. Faith (though necessary)

necessary) doth receive a Title from
Jesus Christ, doth not give

*Pag. 201. one. * We do not claim

Salvation in the Right of
 any act of ours, not upon the Rent of
 Faith---we hold and claim upon the O-
 bedience of *Christ Jesus* alone, *Rom. 5. 18,*
19, 21. If Faith be a proper condition, and
 not an instrument, let it be considered.

1. Whether we are not then Justified by
 Faith as a work. Now the Scripture
 distinguisheth, and opposeth Working
 and Believing, *Rom. 4. 5.* Therefore
 surely Faith is not considered as a Work
 in Justification. In a condition, the dig-
 nity, and perfection of the Work is
 properly to be attended to, but an in-
 strument respects the Excellency of the
 object; hence a weak Faith Justifies as
 much as a strong Faith, because we are
 not Justified by our own act, but by the
 object that we look to. *Calvin* in his
 Antidote against the 6th Session of the
 Council of *Trent*, saith, *Neque et enim*
quicquam nostrum fides affert ad Deum,
sed, quod ultro affert nobis Deus, recipit. Faith
 brings nothing of ours to God, but
 only receives what he offers: hence,
 saith he it is, that Faith, though imperfect,
 doth possess a perfect Righteousness;
 because

because it hath no other respect but to the free Goodness of God. 2. A condition is properly to be done before we have a Right to the benefit promised; but Faith receives *Christ* immediately, and feeds on him. In our very Believing, we are put into Possession of *Christ*, and have the Son, 1 *John* 5. 11, 12.

3. To have a Right, is a less benefit than we have by Faith; for a Man may have a Right, and not have Possession, but be put to sue it: but by Faith we receive the Testimony of *Christ*, and receive *Christ* himself, *John* 1. 32, 33. 1 *John* 12.

4. That which is promised in the Covenant, cannot properly be a condition of the Covenant. In those words, *They shall all know me from the greatest to the least*: Faith seems to be promised, *Jer.* 31. 34. Faith is a manner of knowing of things upon the Testimony of another, and Faith seems to be called Knowledge, *Isa.* 53. 11. Besides, it seems too high a thing for us, thus to plead with God; Lord, we have performed the condition of the Covenant, and therefore justly claim the benefit as due to us. Surely it seems *most humble* for us, and most for the Glory of God's Grace, and of *Christ's* Righteousness, that Faith should be considered rather as a Beggar's

a Beggar's hand, than as a Working hand; the hand Faith is not a Working hand to earn and gain a Righteousness; but a Beggar's hand to receive a gift: we are said to receive the Testimony of *Christ*, *John* 3. 33. to receive *Christ*, *John* 1. 12. To receive Righteousness, *Rom.* 5. 17. To receive the Atonement, *Rom.* 5. 11. To receive the remission of Sins, *Acts* 26. 18. All these Expressions seem to point at Faith, as an Instrument rather than as a condition; We receive *Christ* as our Righteousness, as our Food, as our Ransom, as our Medicine, in the first direct acts of Faith: these things do not come after believing, but are received in, and by Believing, as a Beggar makes an Alms his own by receiving it.

And though we own a contrite Repenting Sinner to be the subject of Justification; yet we cannot own that Repentance doth receive the Righteousness of *Christ*, this belongs to Faith alone, or that Repentance is a condition that puts any worth into us, as our act of Obedience, but rather that God requires it, because it empties, impoverishes, and wholly drives us out of our selves to God's free mercy, and to *Christ's* Atoneing Sacrifice:

Sacrifice: God requires a broken Heart, not for any worth in the matter of contrition, but because, by contrition, all conceits of self-worthiness are expelled, and the contrite man renounceth his own Works, worth, and merit, and despiseth his own doings as a broken Vessel. Such an one is most fit to receive the Grace, and free pardon of God, as Mr. *Duckson* well expresseth it on *Psal.* 51. 17. A Malefactor, though never so Penitent, is not thereby qualified to be Justified from that Capital Crime he hath committed; but if just compensation be made, and full Satisfaction be given to the Law (as *Christ* hath done) this may be pleaded to prevent Death. Repentance is also promised in the Covenant, *Ezek.* 36. 26. *A new Heart also will I give to you, and a new Spirit will I put within you: I will take away the Heart of Stone, and give you a Heart of Flesh,* and therefore cannot be a proper condition of the Covenant of Grace. Faith and Repentance in their own Nature, do both renounce themselves, as Righteousness, or qualifications to make us meet to be Justified; the Obedience that *Christ*, as a surety, hath performed, is the proper condition on which the Covenant of Grace is built: Hath *Christ* performed

performed the perfect condition of the new Covenant, and yet set up imperfect ones to be performed by us, to give us a right to the Covenant and its Blessings?

2. Some Brethren do enlarge the object of Justifying Faith, and make *Christ*, as *King*, as well as *Priest*, the Object of Justifying Faith; or that we must receive *Christ*, as *King* as well as *Priest*, as a condition of our Justification.

Ans. We own that the Faith that Justifieth, doth receive *Christ* as *King*; but we deny that it closeth with *Christ* as *King*, as it is Justifying. *Christ*, as *King*, subdues us to God, mortifies our Lusts, writes his Laws in our Hearts; but these things relate to our Sanctification, not to our Justification. *Christ*, as *Priest* only, hath a proper influence on our Justification as such; he was made under the Command, and endured the Curse of the Law. The taking of *Christ* for our *Lord*, the choosing, and accepting of him as our *King*, is the root, spring, and beginning of our new Obedience. Our very Subjection to *Christ* is an imperfect and a defective act of Obedience; we do not fully Submit to *Christ*: There is a Negative vote, there is a Rebellious party; there is a

Law

Law of Sin in our Flesh. And can we look on a weak imperfect act of our Obedience, as giving us right and title to the perfect Obedience, and compleat Righteousness of *Christ*? Choosing and taking *Christ* for *King* is certainly a work of ours; and if we are justified by it, as a condition, Are we not justified by a Work of our own? Is not this to bring in our Works in the root and principle of them into Justification? And must we not beware, that though we have Works in our Superstructure, yet we have them not in our Foundation?

3. Some set up that, which they call an Evangelical Righteousness of our own, consisting in the fulfilling the conditions of the new Law, or Covenant; and that it is this that entitles us to the Righteousness of *Christ*, which they call our Legal Righteousness: Our Brethren (I hope) do not mean that our own Evangelical Righteousness is our immediate Righteousness, and the Righteousness of *Christ* our remote Righteousness. Surely *Christ*'s Righteousness is our immediate, only perfect Righteousness for Justification. By a new Law, I hope, they do not mean, a Law that requires less duty than the

the Moral Law, or makes those imperfections to be no Sins that the Moral Law doth condemn as *Transgressions*. All our new Obedience cannot be any proper condition of the Covenant because the performance of it is the Fruit of God's performing his promise to us, *Ezek. 36. 27. I will put my Spirit into them, and cause them to walk in my Statutes, and to keep my Judgements and Commandments.* Our Obedience is defective, and imperfect; And can this be the condition of our Title to *Christ's* Righteousness? Persons must beware that they do not Legalize the Covenant of Grace, yea, set up an earlier Covenant of works.

2. Use. If *Jehovah* be our Righteousness, then we may be informed of three things.

1. Of the wonderful wisdom. 2. Of the exact Righteousness. 3. Of the admirable Grace of God.

1. We may learn the wonderful wisdom of God, that he hath Reconciled two things, that seemed contrary, and utterly inconsistent. That the Just should be Condemned, and the Wicked Justified, *Prov. 17. 15.* yet both these God hath accomplished without any stain to his Holiness, reflexion on, or reproach to his Justice. *Jesus Christ* that
knew

... saw no sin, yet was made sin, 2 Cor. 5. 21. that Just one died for the Unjust, 1 Pet. 3. 18. What was more remote from the thoughts, and hid from the minds of Natural Men, than that the Son of God should stoop from Heaven to Earth, be not only clothed with our Flesh, but also be burthened with our Sins, and the weight of our Curse: That he should come under our Iniquities, that we might come into his Righteousness. The very finding out a Surety, and the constituting of a Mediator, is a deep design of Infinite Wisdom: That another should expiate our sins, and pay a Ransom for our Souls.

2. We may be informed of the exact Righteousness, and inexorable Justice of God; How just is God, that he would not be appeased without an Atoning Sacrifice? that he would not dismiss Prisoners, or release Captives without a Ransom, or Justifie without an Obedience? Rom. 3. 24, 25. Rom. 5. 19. The Debt must be exacted of *Christ*, the Storm must fall, the Curse must be executed on him, else he could not be *our Righteousness*. *Christ* was set forth for a Propitiation, that God might be just, and the Justifier of them that believe in *Jesus*, Rom.

R

3. 25, 26.

3. 25, 26. God's Sword did awake against *Christ*, else it could never have been laid asleep towards us, *Zech. 13. 7.* Our Sins were laid on *Christ*, our Iniquities took hold of him, our Reproaches, whereby we reproached God, did fall on *Christ*, *Rom. 15. 3.* he could not be spared, the Cup could not pass from him: God could not release, or exempt his own Son from Sufferings. The Lord *Jesus* was so bound, by his own undertaking, as a Surety, that he could not use his own Tongue to plead for, and vindicate himself: he could not exert, or exercise his own power to restrain his Enemies, or to rescue himself from them. It was just that God should bruise *Christ*, as he became our Surety; it is now just that God should Pardon those that fly to *Christ*, *1 John 1. 9.* There was a Redemption of Transgressions by the Death of *Christ*, *Heb. 9. 15.* Some think this Phrase, the Redemption of Transgressions, is borrowed from that *Hebrew Phrase*, גּוֹעַל מַלְהָרֵם, *Goel hadam*, the Redeemer, or Avenger of Blood. Our Transgressions were Redeemed by being avenged in the Death of *Christ*. Sin would have for ever laid on us, if it had not been bought off by

by the Blood of *Christ*. God is said to Justifie the Ungodly, *Rom. 4. 6.* but it is because *Jesus Christ* died for the ungodly, *Rom. 5. 6.* God would not have been at peace with us, if the Chastisement of our peace had not fallen on *Christ*, *Isa. 53. 5.*

3. We may be informed of the admirable, and astonishing Grace of God, that *Jehovah*, the Son, should become *our Righteousness*. This Righteousness of *Christ* is not derived to us, doth not descend upon us as *Adam's* sin doth. *Adam* was a Natural Head, we were nearly related to him, as the Father of our Flesh, as the Root, and Fountain of our Nature; and so we must needs be involved in his Guilt, and wrapt up in his Transgression: it is our Patrimony, and Inheritance, for we are by Nature Children of Wrath, *Ephes. 2. 3.* But *Christ* is a Supernatural Head, a Second *Adam*, constituted by meer Grace. We were wholly strangers, and no way Related to him but by pure Mercy. His Righteousness is wholly a Gift, *Rom. 5. 17.* We were born under *Adam's* sin; but it is by Faith that we come into *Christ's* Righteousness. Guilt is spoken of as that which is past: *By the Disobedience of one many have been made sinners;* but Justification is spoken of as Future,

By the obedience of one shall many be made righteous, Rom. 5.19. that is, when they fly to him, and are found in him. O what Grace is this that sinners should be cut out of their 'Natural Stock, and be grafted into a Supernatural Stock? that we should not be condemned for our own sins, but be justified by the Righteousness of another. That God should Rain Vengeance on him, and Righteousness on us. That *Jesus Christ* should be cast into Prison himself, *Isa.* 53. 8. that he might call us out of Prison, *Isa.* 49. 9. that he should be wounded to heal us, and be bruised to bind us up, *Isa.* 53. 9, 10. *Isa.* 61.1. that a Vail should be cast over *Christ's* Innocency, by our Iniquity taken on him, that a Vail might be cast over our sins, by his Righteousness imputed to us. There was an Offence committed that might have remained on us, and have destroyed us: But O what kindness is this, that there should be a Free Gift of Righteousness to relieve and justify us, *Rom.* 5.15. *Christ* Redeemed us from Destruction, by devoting himself to Death for us; in the *Hebrew*, קָדַם, signifies to Redeem; in the *Arabick*, *Fada*, signifies to Devote ones self to Death. This

Fada

Fada is the same word with the *Hebrew* *Yada*; and, by comparing the two significations of the word in the two Languages, we learn this excellent Truth †, That we are Redeemed by *Christ's* devoting himself to Death for us. What we our selves should have fully wrought out, that *Christ* hath bought, and freely gives us, *Dan. 9. 24. Rom. 5. 19.* O how should we admire God? *Who is a God like to him, glorious in Holiness?* *Exod. 15. 11.* Yet *who is a God like to him, pardoning iniquity, and passing by Transgression and Sin*, *Mic. 7. 18, 19.* As he is Holy, he hates sin; yet, as he is Gracious, he pities Sinners. His Holiness doth not hinder, or obstruct his Mercy.

3d. Use. Examine your selves, whether you can truly call *Jehovah* by this sweet and comfortable Name: Is he your *Righteousness*? Are you invested with this Righteousness, and discharged from your Sins? Put these following Questions to your selves for Trial.

1. Did you ever come to your selves? *Luke 15. 17.* Did you ever feel your selves to be bound with Cords of Guilt, laden with Iniquity, ready to sink into

the Bottomless Pit. Men must be Condemned before they are Justified; be cast down, before they are lifted up; apply the Curse to themselves, before they apply the Blessing; hear the Sentence of Death denounced against them by the Law, before they partake of Justification of Life by the Gospel: as the World was first without the Law, and then the *Israelites* were under the Law, and then *Christ* came with Righteousness and Peace. So every Justified Sinner is first without the Law: he is alive, and full of hopes, because he is without the Law, *Rom. 7. 9.* he knows not the Spirituality of the Commands of the Law, nor the Severity of its Threatnings; he hath a Calm, and Peace, because he never imputed his Numerous sins to himself, or bound his Heinous Iniquities on himself. The Soul is a dead Sea, without motion towards God, and yet is a calm and quiet Sea, without dread, and fear, of God. But when God intends good to the Soul, first the Commandment comes, *Rom. 7. 9.* and then Sin Revives; and a Storm is raised in the Soul: but, in due time, Faith comes, *Gal. 3. 25.* and then the Soul is calmed, and quieted, *being Justified by Faith, we have*

have peace with God, through our Lord Jesus Christ, Rom. 5. 1. If you were never burdened, you cannot be eased; if you were never broken, you cannot be bound up; if you were never mourners, you cannot be Comforted; if you never tasted the bitterness of Sin, you cannot taste the sweetness of the Grace of Christ, and experience his purifying Blood, and his reviving Righteousness: If you are Justified, How did you come by Pardon, and Peace? Can you call them *Naphtali*, that you got them by wrestling? It is said, *Israel shall be Justified, and saved, Isa. 45. 17. last. Jacob wrestled with the Angel for a Blessing: his Conscience might accuse him for Fraud and Lying in procuring the Blessing from blind Isaac, yet he held the Angel fast, (said he) and would not let him go except he did Bless him, Gen. 32. 26. And for this his Name was changed, and he was called Israel, Gen. 32. 28. When we find Sin stirring in us, when Conscience accuses, the Law curses; God, according to the first Covenant, condemns; To Believe on Christ for Righteousness, is, as Peter's walking on the Sea in a storm. If we have ever felt the smart of our wounds, the Schorching heat of*

God's Wrath, the Burning Poyson of the old Serpent in our Consciences; If we were ever arrested, arraigned, condemned, shut up, surely in the anguish of your Souls you have cryed out, (We are destitute of Righteousness; and where shall we find it? we have contracted guilt, and provoked Wrath, And where shall we be Found?

2. Were you ever divorced from, and dead to the Law, and Covenant of Works as your First Husband, and then Married to *Christ*? we are first joined to the Law, and the Covenant of Works, as our First Husband; and it makes us a jointure of Life upon condition of perfect Obedience. The Apostle compares the Law to a Husband, but the froward Heart of Man is not subject to this Husband. The more the Commands of the Law are urged on it, the more it contradicts, and Rebels. The motions of Sin are said to be by the Law, *Rom. 7. 5.* but the Fruits of Righteousness are by *Jesus Christ, Phil. 1. 11.* The Law cannot Sanctifie, or Justifie us; this is the τὸ ἀδυνατόν νόμου, *Rom. 8. 3.* the thing that is impossible to the Law. Have you therefore been divorced from, and become dead to the Law, *Rom. 7. 4.* as it is a Covenant of Works t

Works? Have you despaired of finding righteousness in your selves, and of obtaining a Blessing from the Law, and so have looked, and fled to *Jesus Christ* †, as those † *Heb. 12. 24.* that have been pursued by sin and the wrath of God? *Paul* saith, *Gal. 2. 16.* *Knowing that a Man is not Justified by the Works of the Law, but by the Faith of Christ, Even we have Believed in Jesus Christ, that we might be Justified by the Faith of Christ, and not by the Works of the Law: For by the Works of the Law shall no Flesh be Justified.*

3. Are you Sanctified? Justification, and Sanctification always go together: as in the Natural Body, the Blood, and Spirits do flow out together; so the Blood and Spirit of *Christ* are always joined, *John 19. 34.* Blood and Water Signifying the Spirit came together out of *Christ's* Side. He comes by Water and Blood, *1 John 5. 6.* else he would be but half and imperfect Saviour: As the same day that the Waters went off from the Earth, and were gathered into the Sea; the Earth was adorned with Grass, Herbs, Flowers, Trees, *Gen. 9. 11.* So when a deluge of Wrath goeth off from the Soul, it is presented, adorned

ed with the *grace* of the Spirit, and called a Tree of Righteousness, *Isa.* 61. 2. Those that are Justified in the Name of the Lord *Jesus*, are also Justified by the Spirit of our God, *1 Cor.* 6. 11. If God Loves the Soul, he makes it Lovely ; If *Christ* washes you, he also makes you Kings, and Priests, *Revel.* 1. 5, 6. You are no longer Vassals to your Lusts, but, as Kings, rule in your own Hearts. You check vain thoughts, control vile affections, subdue and yield your Spirits to God. You also are Priests, first offering up your selves, and then offering up Prayers and Praises to God. Under *Christ's* Priesthood of Attonement, there Springs up another Priesthood of Gratitude, and Thanksgiving. As on *Christ*, the Altar, God presents the Flesh, and Blood of *Jesus*, as Sustenance to us ; So on the same Altar we offer our Souls, and Bodies, and all Spiritual performances, as precious Sacrifices to God. Justification is joined with strength to resist, and overcome Sin, *Isa.* 45. 24. Surely shall one say, in the Lord I have Righteousness and strength. *Jesus* at once, Satisfied for Sin, and also crucified our old Man, *Rom.* 6. 6. *Christ* ruined the Natural Life of the First Adam, he destroyed

destroyed that Life and Body that is the
 Subject of Sin; and the Members by
 which it is executed. The animal Life
 is a great Temptation to Sin: we are
 enticed by the Pleasures, Profits, and
 Honours that belong to it. *Christ* there-
 fore abolished it, as an imperfect Life in
 himself, that he might destroy it as a
 Sinful Life in us. He pulled away the
 Earth in which this weed grows; and
 pulled down (as *Sampson*) the very
 house in which our Lusts, as Spiritual
Philistines dwell, as the first *Adam's* cor-
 rupt Nature passes with the guilt of
Adam's first Sin, so the new Nature of
Jesus Christ, passeth to Souls together
 with his Righteousness: In the same Testa-
 ment that *Christ* doth dispose Remission
 of Sins, he doth also Bequeath a new
 Heart, *Ezek.* 36. 25, 26. If God blots
 Sins out of his Book, he will write his
 Laws also in our Hearts. If he Reverse
 the Sentence of Death passed on us, he
 will breath the Spirit of Life into us.
 Those that are sprinkled with *Christ's*
 Blood, are Redeemed from all Iniquity,
 and consecrated to God. As a Redeemed
 People, they are obliged to be first Fruits
 to God, *Revel.* 14. 4. and as a Regenera-
 ted People, they are enabled to be First-
 fruits

fruits to God, *Jam. 1. 18.* Where *Christ* washes with his Blood, he doth anoint with his Spirit.

Are we adopted? *John 1. 12.* Have we power, and right to be called the Sons of the living God? *Hos. 1. 10.* Are we the Children of the Lord Almighty? *2 Cor. 6. last.* Justification is alwayes attended with Adoption. Those that receive a white stone, that is, are absolved, acquitted, Justified from all their Sins, they have also in this white Stone a new Name, *Revel. 2. 17.* What is this new Name, but the Name of a Child of God? Adoption is an Amplification of our Justification. We are not only pronounced as Righteous, and owned as Friends; but reputed and accepted as Sons, and Daughters: are nearly Related, and greatly endeared to God. Are you the Children of God not by *Hagar*, the Bond Woman, but by *Sarah*, the Free Woman? Do you serve with a free Spirit, and not as slaves, that have no delight in God, and could wish his Law were totally abrogated?

5. Do you love God and *Christ*? *Luk. 7. 47.* *She loved much, because much was Forgiven her.* When great debts are Remitted, Heinous crimes are Pardoned,

dened, deep Spots and Stains are fetched out, this calls for highest, and hottest Love: He that covereth Transgressions seeketh Love, *Prov.* 17. 9. Then surely God and *Christ* have sought our Love, by covering our Sins, *Psal.* 32. 1, 2. Our Iniquities are many ways aggravated, and so are of a Scarlet, and Crimson Dye, *Isa.* 1. 18. And for this deep dye to be washed and fetched out; and for them to become as white as Snow and Wool, this is wonderful Mercy; For a Sinner to be as much accepted with God, as if he had never Offended, and Transgressed: Our Sins as Committed against God are Talents, and as they have been multiplied, 'tis a debt of Ten Thousand Talents; and for this whole debt to be freely Forgiven, *2 Col.* 13. And for the Blood of *Christ* to be the clean Water to purge away Sin, *Ezek.* 36. 25. *Revel.* 1. 5. this must needs warm, and enlarge the Heart, heighten and inflame the affections towards God. If you do not give your Hearts to God, if you do not set your Love on *Christ*, it is a plain Sign that you have not Tasted of the Grace of God, or experienced the Kindness of *Christ* in Forgiving your Sins.

6. What free access have you to God,
and

and what joy and Delight have you in him? Are your Consciences so perfected, that is, so perfectly purged, that you dare to draw nigh to God, and that with confidence? *Heb. 7. 19. Heb. 10. 19.* It is a great thing to have boldness to enter into the Holiest Place, and to approach to the Highest Majesty, *Heb. 12. 23.* *Jesus Christ* died to bring us to God, *1 Pet. 3. 18.* Dare we to come to God the Judge of all, as being assured he will not Condemn us? *Heb. 12. 23.* Do we rejoyce in God through our Lord *Jesus Christ*, having now received the Atonement? *Rom. 5. 11.* Do we rejoyce in what God is to us, in what he hath done for us, and in what he farther designs towards us? Can we Feast on Mount *Ebal*, *Deut. 27. 7. 13, 14, 15.* where the Curses were Proclaimed? Can we there Triumph, because *Christ Jesus* hath redeemed us from the Curse of the Law, by being made a Curse for us? *Gal. 3. 13.* Are we so Justified in the Lord as to glory? *Isa. 45. last.* In the Lord shall all the Seed of *Israel* be Justified, and Glory: Can you Glory over all Accusers, and Accusations? Do you glory in the Person in whom, and in the Righteousness by which you are Justified? there is no exception against the

the Person that Justifieth, and there is no flaw or defect in the Righteousness that is imputed : Surely shall one say in the Lord I have Righteousness ; so it is in the Hebrew, צִדְקָה, There is a full and compleat Righteousness in Christ : as Christ Rising from the dead did carry away our Sins, so he propagates a new Nature to the Redeemed. Is our Justification matter of greatest joy to us ? Isa. 61. 10. *I will greatly rejoyce in the Lord, and joy in my God, for he hath covered me with the Robe of Righteousness.*

7. Do you much Praise and Bless God for Reconciling, and Pardoning of you ? Psal. 103. 12. 3. *Bless the Lord O my Soul, and all that is within me Bless his Holy Name---who forgiveth all thine iniquities. O Lord I will Praise thee, For thou wast angry with me, but thine anger is turned away, and thou dost comfort me,* Isa. 12. 1. In the times of the Gospel it is said, *Men shall shew forth the Praises of the Lord,* Isa. 60. 6. The time of the Gospel is as a Pleasant and Delightful Spring ; *The Winter is past, the Rain is over and gone, the time of the Singing of Birds is now come,* Cant. 2. 11, 12. The Spring is (as it were) a mediator between the extreme cold of Winter, and the excessive heat of Summer,

Summer, and so is a fit Emblem of the times of the Gospel in which *Christ* is Revealed as a Mediator between us that are so cold, as destitute of the Love of God, and God that is a consuming Fire to Sinners, and therefore this is a fit season for the Singing of Birds. Justified Souls will sing Praises to God that heals their Backslidings; and to *Jesus Christ* that is their Righteousness and Ransom: *The Redeemed of the Lord shall return to Zion with Songs, Isa. 35. last.* Though the Ark was heavy laden with *Noah* his Family, all the Birds, Beasts, living creatures, and suitable Food for them that was laid up in the Ark, yet it did not sink, but was born up by the Waters; so what matter of Praise is it, that we that are heavy laden with Iniquity are born up by the blood of *Christ*, and do not sink into Predition? We are guilty Creatures, our mouths are stopt as we are Sinners, *Rom. 3. 19.* But, O! what a wonderful and amazing change is this, that we should be so Justified by the Grace of God, and through the Redemption of *Christ*, that the mouths of Spiritual Enemies, and accusers are stopt? *Rom. 8. 33, 34.* *Who shall lay any thing to the charge of*

of God's Elect, it is God that Justifieth? Who shall condemn, it is Jesus Christ that hath died? Our Lips were sealed up with Guilt; now the mouths of Accusers are stopt by Christ's Satisfaction, And shall not our Lips be opened, and our Tongues loosed, to Sing aloud of God's Grace, and of Christ's Righteousness?

8. Are we willing to go out of this World, to die, and to be with God, and Jesus Christ? those that are Justified have Peace with God, and rejoyce in hope of the Glory of God, *Rom. 5. 1, 2.* Those that are in a Storm do dread the Shore, least they should be Shipwrackt; but they that have good weather do desire it. Tho' Condemned Sinners shall be cast away on the Shores of a miserable Eternity: yet Justified Souls shall be landed safe in the Harbour of a blessed Eternity. When others pass into the Prison, Justified Persons enter into the Palace of God. When the Tares are reaped for the Furnace, Believers are reaped for, and gathered into the Garner, *Matth. 3. 12.* Will Justified Persons shun the Glorious Presence of God, or slavishly dread his Tribunal? Shall Pardoned and Adopted Persons be afraid to go home to their Father, and

be put into the possession of their Heavenly Inheritance? Are you therefore willing to be absent from the Body, and to be present with the Lord? 2 Cor. 5, 6, 8. It is a great thing to be willing to part with the Body, that is one half of us, to leave it in the dark Chamber of the Grave, to feed Worms, to crumble to Dust, to sleep for a long Night, till the Morning of the Resurrection. Yet *Paul* saith, *We are always confident, and willing to be absent from the Body, and to be present with the Lord.* The sight of *Christ's* Face, the enjoyment of his Glory, is more to me, then Union with the Body. Can you therefore conquer the Fears of Death? Are you willing to leave your place on Earth, to enjoy the Place prepared for you in Heaven? to put off the Rags of Mortality, that you may be clothed with the Robes of Glory? to quit your Tabernacle for a Heavenly House?

4. *Use.* O ! desire earnestly, and seek diligently to partake of this Righteousness of *Christ*.

2. If you are interested in it, if *Jehova* be your Righteousness, O be thankful for it.

1. O seek that *Jehovah* may be your Righteous-

Righteousness: For the prosecuting of this First Branch of the Use of *Exhortation*, I shall do two things. 1. I shall lay down some Motives to quicken, and urge you to seek an Interest in *Christ's* Righteousness. 2. I shall lay down some Directions how you may partake of, and be Invested with the Righteousness of *Christ*.

1. Consider the great want, and need you have of this Righteousness.

1. In your Natural State, you are far from Righteousness, *Ila. 46. Ye stout-hearted, that are far from Righteousness: and, You are free from Righteousness, Rom: 6. 20.* that is, a Carnal Man hath nothing to do with it: they are not under the Empire, Dominion and Command of it. Men are dead Trees, and therefore can bring forth no good fruit; but they are corrupt Trees, and are laded with evil Fruit. As they are alienated from the Life of God, they cannot act for him, or please him, *Ephes. 4. 8. Rom. 8. 8.* but as they have a Carnal Life; they cannot act against him, and walk contrary to him. Mens thoughts are evil from their youth, *Gen. 8. 21.* yea, they are born flesh, *John 3. 6.* yea, the Holy Ghost goes one step farther, *In sin they*

they are conceived, in iniquity they are shapen, Psal. 51. 5. *they are not only idle,* and do not work, *Matth. 20.6.* but they are dead, and cannot work for God, 2 Col. 13. *A corrupt Tree cannot bring forth good fruit,* Matth. 7. 17, 18. *The carnal mind is enmity to God, it is not subject to the Law of God, neither indeed can be;* they that are in the flesh cannot please God, Rom. 8. 8. A Natural Man is so far from being Sanctified by his Religious Services, that he pollutes them all, Hag. 2. 14, 15. *The Sacrifice of the Wicked,* that is, his best Actions, and the way of the Wicked, that is, his common Actions, are both *an Abomination to the Lord,* Prov. 15. 8, 9. The Law will not acknowledge in, or allow to an Unconverted Man one good Work, Rom. 3. 20. by the Law comes only the knowledge of sin. The Scripture, that is the Law, hath concluded all, *τα πάντα*, all things of an Unregenerate Man under Sin: all done by him, all that flows from him: all the Thoughts, Intentions, Affections, Words and Actions of such. The Mind is darkness, *Ephes. 5. 8.* And can a blind Archer aim right at the Mark? The Heart is Whorish, *Ezek. 6. 9.* And will a Whorish Heart love God, or direct

rect any action to please him? *Can a corrupt Fountain send forth sweet waters?* Men, till Regenerate, do nothing else but sin: the Plague of the Heart infects all; the Leprosie of the Soul defiles all that a Man doth, *1 Kings 8. 38.* as a Fountain casts forth its water, so they cast forth their wickedness, *Jer. 6. 7.* The whole Life of Men is cursed barrenness, or wicked fruitfulness. *Christ* is said to be *the Lamb of God, that takes away the sin of the World*, *1 John 29.* it is expressed in the singular number, the sin of the World; to Note, and signifie to us, that the whole Life of an Unregenerate Man is one continued sin: wholly a course of Enmity, Provocations and Rebellions against God, *Zech. 3. 3, 4* We have that expression, *Take away the filthy garments.* This Notes, that all the acts of an Unregenerate Man are filthy, and only filthy Garments. They are all over defiled, and therefore wholly to be taken away. But the expression is otherwise concerning the Saints, that they *washed their Garments white in the blood of the Lamb*, *Revel. 7. 14.* the Garments were not wholly cast off, or put away, but washed. There was some good in them, and yet they had Spots,

and Stains to be washed out. This is the difference between an Unregenerate, and a Regenerate Man, that an Unregenerate Man needs to be dipt wholly into the Red-Sea of the Blood of *Christ*. All is corrupt, and defiled : he needs a general Pardon for his whole Life, for all his Thoughts, Words and Actions. But as *Christ* saith to *Peter*, A Believer that is washed, needeth not to save to wash his Feet ; but is clean every whit, as one that hath been in a Bath, and there washed his whole Body ; yet, as he comes out, and walks to his Lodging, he may defile his Feet, and need to wash them. Believers need not Pardons for their whole State, as the Unregenerate have ; but for their particular Failings, and Defects in their Actions.

2. All your Sins are Recorded till you are Justified. They are Written in God's Book ; *Behold it is written before me*, Isa. 65. 6. The Great King Writes the Chronicle of all his Subjects, and of all their Thoughts, Words and Actions throughout the World, and all Ages. That must needs be an Infinite Mind that can Know, and Remember so many things. Mens Iniquity is said to be Written, so to be marked before God.

God, *Jer. 2. 22.* and there is a Counter-part of this Record kept in the Sinner's own Conscience, *Jer. 17. 1.* *The sin of Judah is graven with a Pen of Iron, and the point of a Diamond.* But where? It is answered, *In the Table of their heart.* From hence the sin did flow, and hither did the guilt of it return. When a sin is committed, and when a Debt is contracted, Conscience keeps the Bond, and, in due time, will bring it forth, and joyn with the Judge in his Charge and Accusation. Conscience is now loaded with dead Works, yet stupid Sinners do not feel it; a Mountain of Guilt is upon them, yet they are not sensible of it. Sinners cannot cross God's Book, or Cancel their own Bond: but the time is at hand, when the Guilt of Sin will revive, when Men shall taste the bitterness, and feel the burthen of their Iniquities.

3. Till *Christ* becomes your *Righteousness*, your Souls are shamefully naked, *Revel. 3. 17.* As Men are poor, they are void of an Inherent Righteousness; and, as they are naked, they are destitute of an Imputed Righteousness: they have nothing to Cloath the Soul, or hide its Sins. God's eye is a pure eye,

Habb. 1. 13. and a glorious eye, *Iſa.* 3. 8.
 But how do Mens ſins offend this pure,
 and affront this glorious eye of God?
 What a Loathſome, Hateful and Abo-
 minable Creature is a Soul deprived of
 the Image of God, and depraved after
 the Image of Satan. Thy bodily na-
 kedneſs would be abhorred by Men;
 And will not thy Soul-nakedneſs be
 more deteſted by God? How naked is
 the Mind without the Knowledge of
 God? And how naked is the Will with-
 out the Love of God? the Image of
 God is the Glorious Cloathing of the
 Soul; the want of this Image is the
 ſhameful nakedneſs of the Soul. Till
 the Righteouſneſs of *Chriſt* is ſpread o-
 ver the Soul, the Glorious Image of
 God is not put on it.

4. Till we are Juſtified there is a
 Breach between God and us; and this
 Breach ſtands open, and we need a Me-
 diator to ſtand in this Breach, *Pſal.* 106.

23. When the Wall of our Innocency
 is broken, we are expoſed to the Inrodes
 and Invaſions of Revenging Juſtice. Sin
 makes a large and wide breach between
 God and us; God, as an Enemy, may
 enter at this Breach to deſtroy us; a de-
 luge of Wrath and Miſery may pour in

at

at it, to overwhelm us. None can stand in this Breach but *Jesus Christ*, as a living Advocate: and nothing can stop this Breach but the Dead Body of the Son of God. If the Sea makes a Breach in the Banks of *Holland*, the Law of the Countrey encourages them to throw Beds, or any other of their valuable Goods into the Breach to stop it, and they shall be recompensed for them. Sin hath made a Breach, and nothing but the Precious Life of the Son of God could stop this Breach. The awakened Sinner considers how he shall appear before God; he inquires whether he must not bring and offer the Fruit of his Body for the Sin of his Soul, *Mic. 6. 6, 7.* this is indeed chargeable, to offer to stop the Breach with the Sacrifice of a Child. But this is but vain; For, it is not our First-born, but God's only Begotten Son, that must stop, and fill up this Breach, *John 3. 17, 18.*

5. There is a dreadful storm that in the Cloud of the Threatning hangs over the heads of Sinners, *Psal. 11, 6.* God will Rain Snares, Fire, Brimstone, and a horrible Tempest on the wicked, this shall be the portion of their Cup. This Cup shall come

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 God is not put on it.

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 Breach between God and us; and this
 Breach stands open, and we need a Mediator
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come to their lips ; this storm shall fall on their Souls. If God Rains, the storm must needs be Terrible, *Gen. 7. 4.* I will Rain, so it is in the Hebrew. This intimates this Rain should be extraordinary ; it should fall with great violence ; it should not be as an ordinary Rain, that is, as a gentle sweat through the pores of the Clouds ; but now the Windows of Heaven should be opened, *Gen. 7. 11.* The Sinners of the old World did not believe that God had such vast Treasures of Waters in the Clouds, so, secure Transgressours do not now Credit that there are such Treasures of Wrath laid up to punish them ; and as the Fountains of the great deep were then broken up, *Gen. 7. 11.* So these depths of Guilt, and Terrour that are in Conscience will one day be broken up. If God Rains, the storm is inevitable : He Rains Snares, that as Sinners cannot hinder this storm from above, so they cannot fly from it below. If God Rains Fire and Brimston, the storm will be Eternal, the Cloud of God's anger will never be wearied or wasted. If *Christ* be not Mens Passover, *1 Cor. 5. 7.* They or their Sins cannot be passed by, or passed over, *Micah 7. 18. 19.*

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If their Sins did not fall on *Christ*, they must come down on their own heads, *Psal.* 68. 21. Though by reason of unbelief, God's Judgements are now far above, out of the sight of Sinners, *Psal.* 10. 5. yet their Eyes shall see their destruction, and they shall drink of the Wrath of the Almighty, *Job.* 21. 20. The long, and large Roll of the Curse will in due time fly to them, *Ezek.* 52. 2, 3, 4, and then will stay, and lie upon them for ever, *Deut.* 29. 20. *All the Curses in this Book shall lye upon him.*

6. All the Sins of Men are as so many Evidences and Witnesses against Transgressors; these Evidences are preserved, and kept safe; their Sins are hid, that they may not be lost, *Hos.* 13. 12. *The Iniquity of Ephraim is bound up, his Sin is hid.* Their Iniquity is bound up, that in due time it may be bound on them: their Sin is so hid, that it shall be found, brought forth, and charged on them. As the Depositions of Witnesses, and the Confessions of Criminals are sowed up, and sealed up in a bag to be produced at the Trial of an Offender; so are the Sins of Men, *Job* 14. 17. So many Sins as Men have committed, and are unpardoned, so many witnesses have they provided

provided against the day of their Trial.
*Jer. 14. 7. O Lord our Iniquities testify
 against us. Read Isa. 59. 12. Our Sins*
 are not only as dead records, but as
 living witnesses; not only as matter of
 accusation, but as accusers; they cry to
 Heaven to kindle wrath against us, and
 pluck down vengeance on us, *Gen. 18. 20,
 21. Sodom's Sins did cry to Heaven a-
 gainst it. Little do Sinners think that*
 they are daily filling Gods Book with
 complaints, and accusations, and filling
 his Treasury with Wrath, and piling up
 Fuel to burn, and Torment themselves.
 It is nothing else but the speaking Blood
 of *Christ*, that can stop the mouths of
 these witnesses, and silence the clamours
 of their Sins.

7. Every Sin deserves Eternal death,
Rom. 6. last. Death is ἐξ αὐτῶν, the wages
 of Sin. The word signifies Soldiers
 wages, *Luke 3. 14. They that cleave to*
 Satan, as their General, that stay in his
 Tents, Fight on his side against God,
 shall have Eternal death as wages paid
 to them. Tribulation is due to the Body,
 Anguish to the Soul and Conscience of
 every Transgressor, *Rom. 2. 9. God*
 will repay fury, *Isa. 59. 18. he will*
 render anger to his adversaries; *Isa.*
66. 15. 8. Consider

8. Consider there is Judgement to come, *Heb.* 6. 2. God seeth all Mens Provocations, *Hos.* 5. 3. *Prov.* 15. 3. *Jer.* 13. last. And he will be a swift witness against them, *Mal.* 3. 5. God hath not in vain Registred the Sins of Men, the Book of God, and the Eye of the Soul shall be opened, no Sin shall be forgotten, *Amos* 8. 7. all shall be brought to light, *Eccles.* 11. 9. *1 Cor.* 4. 5. and be brought into Judgment, *Eccles.* 12. 14. There will not only be a Resurrection of Bodies, but a Reviving and Remembrance of Sins. If your Sins are not pardoned, but remain before God's Face, *Psal.* 90. 8. They will shortly be reviewed by God, and set in order before your face, *Psal.* 50. 21. If you inherit the Sins of your whole life, *Job* 13. 26. you will be Heires of Shame, Misery, and Eternal Torments.

2. *Motive*: Consider what great advantages we have in these times of the Gospel, as to a participation of this Righteousness of God.

1. It is now wrought out, and perfected. *Jesus Christ* hath been a Faithful High-Priest, *Heb.* 2. 17. And a Righteous servant, *Isa.* 53. 11. God devolved the greatest trust on *Christ*, and he undertook

took the hardest and most noble work, even to make Restitution to God for the wrong we had done him, and to make Reconciliation for us; to appease the Wrath we had provoked, and to divert from us the Punishment we had deserved: The *Jews* thought of old, that their High-Priest was trusted with their greatest concerns; and for fear he should be a Sadducee, or out of heedlessness, neglect any part of his Office on the day of Atonement, they used Solemnly to swear him to a full, and faithful discharge of his Office, in the great Work of that day. But our Lord *Jesus Christ* was by fervent love to his Father and his People, Heartily and throughly engaged in this great Work he undertook, and hath fully discharged it. He glorified God on Earth, he finished the Work he gave him to do, *John* 17. 4. He would not dye till he could say all was finished, *John* 19. 30. τετέλεσται. How honourable a word is this to *Christ*? And how Comfortable a word is this to us? *Jesus Christ*, as the slain Goat, did bear our Sins, and as the Scape-Goat he did bear them away. As God did lay Sins on *Christ*, *Isa* 53. 6. so he purged them, *Heb.* 1. 3. and put them away.

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He hath been a most Righteous servant to God, his very Sufferings, that in a Moral sence, were Punishments, yet, in a Legal sence were Righteousness. *Jesus Christ* is perfected himself, *Heb. 5. 9.* And he hath by one Offering for ever perfected us, *Heb. 10. 14.* There is signal evidence and demonstration, that *Jesus Christ* hath finished his Work; for he could not else have confidently commended, and committed his Soul to his Father, *Luke 23. 46.* He would not else have been welcome to him, and Received by him, *John 16. 10.* The World was to be convinced of *Christ's* Righteousness by this argument, that he did go to the Father, and they did see him no more on Earth: How could he have ventured into the glorious Presence of God, if he had not Righteously performed what he undertook? Would not the Father have sent him back again into the World, if he had omitted, or left any thing undone? But *Christ*, saith he, should be seen on Earth no more in the form of a Servant, to do any Work in a state of Humiliation. 2. The Father Raised him up from the Dead, *1. Pet. 1. 21.* He Released our Surety out of the Prison of the Grave; which he would
not

not have done, if the debt had not been fully paid : Therefore an Angel came down from Heaven to roll away the Stone from *Christ's* Grave, *Matth.* 28.

2. This was an Officer from the great Judge of Heaven and Earth, to free our surety, and to evidence, that God was satisfied, and did allow *Christ's* Resurrection. 3. The Father exalted *Jesus Christ* by his own right Hand, *Acts* 5. 31. And gave him Glory, that we might be encouraged, and emboldened from thence to act our Faith and hope in God, *1 Pet.* 1. 21. 4. *Jesus Christ* is sat down at the Right Hand of God in the Heavenly Sanctuary, *Heb.* 1. 3. *Heb.* 12. 2. What an honour was this to our High-Priest, to sit down in the true Holy of Holies ? When the High-Priest under the Law might not sit down in the Typical Holy of Holies. And *Christ's* sitting down did shew he had done his Work, and might now take his rest. This the Apostle makes the great difference between *Christ*, and the Priests of the Law ; If they stood daily Ministering, and Offering Sacrifices that could never take away Sin ; But *Christ*, When he had Offered one Sacrifice for ever, he sat down on the Right Hand of God, *Heb.* 10. 11, 12. The Priests

Priests of the Law did go on in their Ministry, they stood Offering Sacrifices, their Work was never at an end; they could never sit down. But *Christ* hath Finished his Work, and therefore is sat down, and expects that all his Enemies shall be made his Footstool, *Heb. 10.*

13.

5: *Jesus Christ* as he is released, so he Preaches the opening of the Prison to us, *Isa. 61.1.* God's Prison is not Forced, or Broken, but opened in a Righteous way, our Ransom being paid, *Matth. 20. 28.* *Christ* therefore now comes to the Prison-door, and saith to the Prisoners, Come forth, you that were hid in Prison-darkness, now shew your selves, and appear with boldness and confidence in the Heavenly Sanctuary, *Isa. 49. 9.*

2. The Righteousness of *Christ* is now brought, *Dan. 9. 24.* To bring Everlasting Righteousness, Eternal Redemption is now found, *Heb. 9. 12.* *αἰωνίαν λύτρωσιν εὐαγγέλιον*, *Jesus Christ* hath found that, and brought that which is the great Foundation of our Faith, and Hope.

1. *Jesus Christ* hath brought this Righteousness near to us, *Isa. 46. 13.* *I bring near my Righteousness, it shall not be far off.*

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The Saints of the Old Testament saw the Promises a-far off, *Heb.* 11. 13. But we see Eye to Eye, *Isa.* 52. 8. The *Manna* came down from Heaven and lay about the Camp of *Israel*, *Exod.* 16. 14. It was near to them, and prepared Food for them, and easy to be gathered by them. So *Christ* Typified by it, saith, *I am the Bread that came down from Heaven, that a Man may eat, and not dye.* As this Bread was in Heaven, it was high above us, and far off from us; but now it is come down from Heaven it is near to us, it is easie to come at. So the Rock is smitten, and the Spiritual Water flows out, follows us, is near to us, *1 Cor.* 10. 3, 4. As God clave the Rocks, and gave *Israel* drink, as out of the Great Depths, *Psal.* 78. 15. The Water was deep in the Earth, but it bubbld up, and gushed out of the Rock plentifully, as if a great deep Sea, or the deep Waters that did lye low in the Earth did now rise, and spring up, and break out at the clefts of this Rock. The *Israelites* could not come at those deep Waters that lay in the Bowels of the Earth, till God did cause them to ascend, and made a vent for them. So the saving Mercies of God were a great
 Deep,

Deep, we had neither Bucket nor Rope to reach them, or to come at them; they were far off from us. But *Christ* now being smitten, this *Rock* now being cleft, deep Mercies ascend, flow forth, follow us, come near to us. *Christ's* Righteousness is brought so near to us, that we may easily come at it, and enjoy it, as the *Manna* was prepared Bread, some derive the Word from מָנָה, *Manah*, he hath prepared; this was Bread that God provided without their labour, they did not Plow or Sow for it. So *Christ* is God's Salvation, that he hath prepared, *Luk.* 2. 29, 30, 31. As the *Manna* was Rained down near to the *Israelites* Camp; so *Christ's* Righteousness is brought near to us; we may gather, receive it, take it to our selves by Faith. It is not difficult to obtain. Look unto me all ye ends of the earth, and be saved, *Isa.* 45. 22. Is not that easie to be had, that may be obtained by a look? the word of Faith is nigh to us, *Rom.* 10. 8. *Christ's* Righteousness is not remote, or a-far off, but brought very near to us, and easie to come at. And is not our Spiritual Drink near, and easie to be had? The *Rock* in *Exod.* 17. 6. was to be smitten; but the *Rock*

mentioned, *Numb.* 20. 8. was only to be spoken to, and it should give out Water. *Jesus Christ* Typified by these Rocks, was to be Smitten but once, to Die but once. That which now remains to be done, is not to Smite, but to speak to the Rock by the Prayer of Faith, and it will give forth Spiritual Drink to us, *Rom.* 10. 12. The Lord is rich to all that call upon him; that is, he is not only rich in the Possession, but also rich in the Distribution and Communication of Grace: he is not only Rich for himself, but for us; and those that call on him, that speak to this Rock, do receive abundance of Grace, and of the Gift of Righteousness, *Rom.* 5. 17. *They that call on the name of the Lord shall be saved, Joel 2. last.*

2. This Righteousness is brought near to God. The Blood of the Typical Sacrifices was not carried into Heaven; it was too mean, and vile, to be brought thither. But the Blood of *Jesus Christ* is carried into Heaven it self, *Heb.* 9. 23, 24. Our High-Priest is entred thither, and hath carried his Blood into Heaven, to present it to, and plead it before God. The very Throne of God (as the Mercy-seat of old, the Type of it, was sprinkled

led with the Blood of the Typical Sacrifice, *Levit. 16. 14.*) is sprinkled with the Blood of *Christ*. As *Christ* brought his Righteousness into the Church, as a Cordial to Revive us, so he brought it into Heaven as a Plea before God. As it is said, *The Burnt-offerings should be continually before God*, *Psal. 50. 8.* and did burn day and night on the Altar, it was never without a Fire, and a Sacrifice burning on it; So *Christ's* Sacrifice is now always before the Lord; *Jesus Christ* still represents it to, and pleads it before God: It is dreadful for our Sins to be continually before the Lord, *Psal. 109. 14, 15.* but it is sweet for *Christ's* Sacrifice to be always before the Lord; by virtue of this our Prayers may be nigh to God day and night, *1 Kings 8. 59.* till he Answer and Fulfil them.

3. This Righteousness of *Christ* is established to continue for ever, *Heb. 10. 9.* God takes away the first, even the Sacrifices of the Law, to establish the second, even the Sacrifice of *Christ*. This Sacrifice is fixed as the one, and only atoning Sacrifice, it is never to be removed, or to give place to any other. God hath Sworn *Christ* to be a Priest, *Psal. 110. 4.* God will never repent, or change.

He will never put *Christ* out of Office, or substitute any other in his place. It is the higest pride to clash with God, and for any to go about to establish their own Righteousness, as the *Jews* did, *Rom.* 10. 3. and so to oppose God's Establishment. And, as this is Pride, so it is pernicious Folly, because nothing can establish the Heart, or Conscience, but the Grace of God, through the Atoning Sacrifice of *Jesus Christ*, *Heb.* 13. 9. *It is good for the heart to be established by Grace.*

4. This Righteousness is now openly revealed to us. *Jesus Christ* is evidently set forth as Crucified before our eyes, *Gal.* 3. 1. God's Salvation is prepared before the Face of all People, *Luke* 2. 31. This is the Glory of the Gospel, that the Righteousness of God is revealed in it, *Rom.* 1. 17. *And the Righteousness of God is now manifested without the Law,* *Rom.* 3. 21. *We have now received the Atonement,* *Rom.* 5. 11. *God hath now reconciled us,* *Col.* 3. 2. there is a great Emphasis in the word *now*: The Righteousness of God is now manifested; we have now received the Atonement, God hath now reconciled us. It intimates, that this Righteousness is now wrought out, manifested.

manifested and exhibited, that God should be Righteous, in Justifying us without the Works of the Law performed by us, and without the Curse of the Law executed on us, is a deep Mystery, and a great Secret. But *Christ* hath not hid this Righteousness of God in his heart, but he hath *declared, and preached it*, Psal. 40. 9, 10. This is such a Mystery, that we should never have known, if *Christ* had not declared it. Surely it is most wonderful, that God, in the nature of a creature, should be subject, and obey: that he that Instructs us should *learn obedience himself*, Heb. 5. 8. The Father that laid Sins, inflicted Punishment, executed the Curse on *Christ*, was as the Master; and the Son that endured all things, was as the Scholar. He learned, by experience, what a hard and difficult thing Obedience was, how costly and painful it was to subject himself to the Father loading him with Sins and sorrows, chastising him for our Iniquities, bruising him for our Transgressions: that such an Obedience should be rendered by the Son, is a deep Mystery, and we should never have known it, if *Jesus Christ* had hid it in his heart: As the *Israelites* did not know *Manna*, Deut. 8. 3. he fed

thee with *Manna*, which thou knewest not, neither did thy Fathers know; when they found it, and saw it first on the ground, they wondered, and cried out, *What is this?* *Exod. 16. 4.* So the Margin renders the word very properly, and this is most suitable to the following words; *for they wist not what it was.* To say, they called it *Manna*, for they wist not what it was, is not so good, and fit a sense. Some have conceived, that the phrase, *hidden Manna*, was borrowed from the *Israelites* Question, and Ignorance of *Manna*; indeed the *Jews* were, and all Natural Men are ignorant of the Righteousness of God, *Rom. 10. 3.* The Wrath of God is indeed revealed from Heaven to all Men by Afflicting Providences, Desolating Destroying Judgments, as War, Famine, Pestilence, Inundations and Earthquakes; but the Righteousness of God is only revealed in the Gospel. God might have stopt in the Revelation of his Wrath, and have gone no farther: but he hath proceeded to reveal his Righteousness in the Gospel, that he is Just, and the Justifier of them that believe in *Jesus*, *Rom. 3. 25, 26.* The Fountain is now opened, in which we must wash; the
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Ransom is now paid, for which we must be Released ; the Obedience is now performed, by which we must be Justified ; The Sun of Righteousness is now risen with Healing under his Wings, *Mal. 4. 2.* The glorious beams of this Sun of Righteousness dispels not only the thinner Mists of lesser Sins, but the thickest Clouds of Heinous Iniquities, that not only hide the Light of God's Countenance from us, but would pour down a storm of Vengeance upon us.

5. The Gospel is the Ministration of Righteousness, *2 Cor. 3. 9.* and the Ministry of Reconciliation, *2 Cor. 5. 18.* Christ, in sprinkling Nations with the dew of the Gospel, *Isa. 52. last.* he doth also sprinkle them with the drops of his Blood. Jesus Christ is Justified himself, *Isa. 50. 8.* and so in a full capacity to Justifie us ; and that because he hath born our Iniquities, *Isa. 53. 11.* He that hath loosed his own pains of Death, *Act. 2. 24.* can loose our bonds of Iniquity. There is an exhibiting, and Communication of Righteousness for Justification, in the Dispensation of the Gospel.

3. Consider the Excellency of this Righteousness, it is clean water to wash us,

us, *Ezek.* 36. 25. It is clean Linen to adorn us, *Revel.* 19. 8. Saints are but a Candle, or Lamp of Righteousness, but this is a Glorious Sun, *Mal.* 4. 2. It is a during lasting Righteousness, it is styled *Everlasting Righteousness*, *Dan.* 9. 24. This garment never wears, or decays: It hath been of price and virtue in all Former Ages, and it will last till the end of the World; yea, we may consider whether Saints shall not call *Christ* by this Glorious Name (*The Lord our Righteousness*) to Eternity. A Candle wastes and consumes, but so doth not the Sun. So this Sun of Righteousness will never decay, or lose his light and glory. The Blood of *Christ* is still fresh, he appears, even now, as if he had been but a Lamb lately slain, *Revel.* 5. 6. And because his Blood is still so fresh, and the virtue of it so lasting, therefore the Redemption that flows from it is Eternal, *Heb.* 9. 12. But more particularly I shall set forth the excellency of *Christ's* Righteousness, and the pretiousness of his Sacrifice in these Following propositions.

1. *Jesus Christ's* Obedience, and Righteousness, was one whole entire piece; it was a continual Series of Holy acts, with-

without any interruption: our Righteousness is made up of patches, and pieces; there are interruptions in our obedience, but *Christ* obey'd during his whole Life, and at last became obedient to the Death of the Cross, *Phil. 2. 8.* As Oxen of old did draw in the Yoke, and at last were Offered in Sacrifice. 2. *Christ* did neither stop or pause in his Work, or stray at all from his way, *John 8. 29.*

2. *Jesus Christ* did not pay our debt by halves, but discharged it at once; in an intire sum. The Damned are always Suffering, and yet never satisfie God: But *Jesus Christ* offered one Sacrifice, the vertue of which lasts for ever; and, by this one Sacrifice he perfected us for ever, *Heb. 10. 12. 14.* *Christ* hath, by this one Sacrifice, put an end to all Offerings for Sin, *Heb. 10. 18.* Bloody Sacraments do cease in the Church, and Bloody Sacrifices are much abolished now out of the World.

3. *Jesus Christ*, by his Sacrifice, hath taken down the Vail, and opened a way to the Heavenly Sanctuary. This shewed that the Sacrifices of the Law were weak and defective; that though they were still offered, yet the Vail still stood, and the way into the Holiest of all

all was not yet made manifest; those Sacrifices could not give access to God, and entrance into Heaven: But this discovered the excellency and efficacy of *Christ's* Sacrifice, that when he Died, *Matth. 27. 50, 51. The Vail of the Temple was rent in twain from the top to the bottom;* To intimate, that now a way to Heaven was made by the rearing the Vail of *Christ's* Flesh, and by separating of his Soul from his Body, *Heb. 10. 19. Christ,* by travelling to Heaven, hath made a way; by entring into it, he hath made a door; by landing on the Shores of a Blessed Eternity, he hath made a Harbour; this is a way still new, a living way: This way is never stale, dead, or out of date; the High-Priest of old did kill a Sacrifice, and with the Blood of it he entred into the Typical Holy of Holies, *Levit. 16. 11. 14.* But the virtue of that Sacrifice was exhausted, and the way made by it was dead, so that he could not enter again a Second year, without killing of a new Sacrifice: But *Christ's* Sacrifice is of such virtue, that it makes a way always new, a living, lasting way into the Heavenly Sanctuary; that Believers in all ages may make use of.

4. *Jesus Christ* hath carried his Blood into Heaven, and Sprinkled the Throne of God with it. The Mercy-Seat was sprinkled with the Blood of the Sacrifice, *Levit. 16. 14.* and this did figure, and teach, that the Throne of God must be sprinkled with the Blood of *Christ*, and how admirable a change doth it make? by turning a terrible Tribunal of Justice into a sweet and amiable Throne of Grace, *Heb. 4. last.* Let us come boldly to the Throne of Grace, *Dan. 7. 9, 10.* God's Throne was like the fiery flame, and his wheelles as burning fire. God's Throne hath wheelles to pursue Guilty Creatures, a fiery stream issued, and came forth from before him. This is a dreadful description of God's Throne, as a Tribunal of Justice: But now as it is sprinkled with the Blood of *Christ*, we have a most sweet discovery of it, *Revel. 22. 1.* There is a pure River of Water of Life, clear as Chrystal, proceeding out of the Throne of God, and the Lamb, and there is a Rain-bow round about the Throne, *Revel. 4. 3.* signifying the flood of God's Wrath is abated; and that *Christ* is near the Throne to prevent a condemning Sentence issuing out of it, and a storm of Vengeance falling from it.

5. *Jesus*

5. *Jesus Christ's* Blood is still speaking in Heaven and never silent, *Heb. 12. 24.* And this speaking Blood drowns the voice of the accuser, and the cry of our Iniquities. *Christ's* representing, and pleading his Sacrifice in Heaven, is his burning Incense before the throne, *Revel. 8. 3.* to take away the stink of our Sins from the Nostrils of God.

6. *Christ* by his death, hath dedicated, consecrated, and confirmed a new Testament, *Heb. 9. 15, 16.* The threatnings were in force before for our destruction, but the promises could not be in force for our Salvation, but by the death of *Christ*. God might have confirmed his threatnings by our death, but he hath confirmed his promises by the death of *Christ*. How different is the Language of the Law, and of the Gospel? The Law saith, where there is an Offence, there must be of Necessity the death of the Offender: But the Gospel speaks thus; where there is a Testament there must of Necessity be the death of the Testator. Though *Christ* seemed to die as a Malefactor in the eye of the World, yet he died as a Testator in the eye of God, and Believers: Though he was emptied and impoverished, stript of all;
of

of his Liberty, Garments, good Name, and Life, by his Enemies; yet even then he did Bequeath all good things, and died as a Testator to enrich others. O! that *Jesus Christ* should as it were put himself out of Possession of all, to put us into Possession of all good things, *Heb. 9. 11.* A Covenant could not be made between God and Sinners, but by Blood, *Heb. 13. 20.* Those words may be rendred τὸν ποιμένα προβάτων τὸν μέγα ἐν αἵματι διαθήκης αἰωνίᾳ, the Shepherd of the Sheep, great, through the Blood of the Everlasting Covenant. That Shepherd was indeed great, that by his blood could Establish an Everlasting Covenant. Covenants used to be made by killing Sacrifices, and cutting them in twain; and the Covenanting persons passed between the pieces of the Sacrifices,, *Gen. 15. 9, 10. 17, 18. Jer. 34. 14.* Now *Christ* the great Sacrifice was cut in twain, his Soul and Body were Separated from each other, and by our passing through the parts of his Sacrifice by Faith we pass (as the Hebrew phrase is) into Covenant with God, *Deut. 29. 12.* God might have torn us in pieces for our Covenant breaking, *Psal. 50. 22.* But O! what Grace is this that *Jesus Christ* should be

be cut in twain for the Renewing of the Covenant between God and us. *Chr. Ps* Blood is of such efficacy, that it makes the Covenant Everlasting, always new. It is styled a *New Covenant*, *Heb. 8. 8.* that which will never be Antiquated, or Abrogated. God hath now put his Covenant into the best, and most Excellent form. It was first a promise, then a Covenant, but now it is stiled, a Testament. God hath finished his Covenant-Dispensations, *συντελέσω διαθήκην καλὴν*; I will finish, or perfect a New Covenant. It is so finished, that there is never to be any other Edition of the Covenant, *Heb. 8. 8.* it hath its last and final Sanction; it hath the strongest Confirmation, by the Blood and Death of *Jesus Christ*. *God hath spoken in these last days by his Son*, *Heb. 1. 12.* and there is nothing beyond this, but seeing Face to Face.

Jesus Christ, by his Righteousness, hath Merited the application of his Blood, and the bestowing of all good things on us; this seems the fairest sence of those words, in *2 Pet. 1. 7.* (as they ly in our Translation) *Simon Peter, to those that have obtained like precious Faith with us, through the Righteousness of God, and our Saviour*

Saviour Jesus Christ; that is, through the Mighty Merit of *Christ's* Righteousness the Elect obtain Faith it self, the Spirit of Sanctification, the New Heart; these are the good things that our High-Priest brings, *Heb. 9. 11.* *Christ* having fulfilled to the Father his Promise, in the Covenant of Suretyship and Redemption, he gives to the Elect a right to all the Promises of the Covenant of Grace.

8. This Righteousness of *Christ* gives us a Title, and Right to the Heavenly Inheritance; it is called; *Justification of Life*, *Rom. 5. 18.* The Righteousness of God and his Kingdom are joyned together, *Matth. 6. 33.* God's Righteousness gives us a title to, and a fitness for God's Kingdom. Glory it self seems to be styled, *The Hope of Righteousness*, *Galat. 5. 5.* This Righteousness of God gives us ground to hope for Heaven, and the possession of it is Executive Justification in the fullness of it. *Ainsworth* understands those words of the *Psalmist* as meant of imputed Righteousness, *Psal. 17. last.* *In Righteousness I will behold thy face.* This Righteousness of *Christ* assures us we shall see God's Face: we must first come to the Fountain set open for

sin and uncleanness, that we may arrive at the Fountain of Life. We must touch at the Purifying Fountain, that we may have access to the quickening Fountain, *Psal.* 36. 9. We must first draw Waters at the Wells of Salvation, *Isa.* 12. 3. and then the Lamb will lead us to Living Fountains of Water, *and God will wipe all Tears from our eyes, Rev. 7. last.*

4. Consider the great benefits that they obtain, who have the Lord to be their Righteousness. 1. They are not only Pardoned, but Justified. Pardon may be given by a Prince's Prerogative, where there is no Compensation made for a wrong, but Justification is properly by an Obedience given, and satisfaction made to the Law. - Our Pardon is not only a Fruit of Mercy, but an Act of Justice. God is Just in Justifying, *Rom.* 3. 25, 26. Blood is sprinkled on the Mercy-Seat, *Levit.* 16. 14. to intimate, that God was in *Christ*, reconciling the world to himself, *2 Cor.* 5. 19. God did not, in a way of Sovereign Prerogative, reconcile the World to himself. He did it not alone by himself, or by a meer act of his own Will; but he was in *Christ*, reconciling the World to himself. Grace reigns, but it is through Righte-

Righteousness, *Rom. 5. last.* God is highly pleased by *Christ*, he honoured God's Holiness by Obedience to the Commands of the Law, and Glorified God's Justice by his enduring the Curse. *Christ is the end of the Law for Righteousness to them that believe, Rom. 10. 4.* All that the Law could aim at, or require, is fulfilled in *Christ*: he obeyed the Precept, and felt the edge of the Threatning; because Believers are Justified in such a Righteous way, therefore they may Glory, *Isa. 45. last,* against all Accusations and Accusers; against all Dangers and Threatnings.

2. The Justified are Redeemed from the Curse, and delivered from the wrath to come.

1. They are Redeemed from the Curse, by *Christ's* being made a Curse, *Gal. 3. 13.* The Apostle used the Abstract, taking it from *Deut. 21. last.* **וְהוּא**, He that is Hanged is the Curse of God, God did take order for the Burying of him the same day that he was Hanged, *Deut. 21. 22, 23.* Cocceius doth think, that this very Law pointed at *Christ*, and doth Teach us, that *Jesus Christ* by bearing the Curse, so abolished it; that it was Buried with him

the same day in his Grave. As sin is covered, and hid, *Psal. 32. 1.* so the Curse also must be Buried out of God's sight.

2. They are delivered from Wrath, and that because *Jesus Christ* was delivered up to Sufferings and Death. God delivered up *Christ* to Death, *Rom. 8. 32.* and therefore *Jesus Christ* can deliver us from Wrath, *2 Thess. 1. last.* The sins of the Elect met with *Christ*, and fell on him with great violence; the Reproaches of them that reproached God fell on him, *Rom. 15. 3.* The Ark was fitted to save *Noah* from the Flood, that drowned others: it was Pitched within and without, *Gen. 6. 11, 14.* so that no water could come in. So *Christ* was pitched within with a perfect sinless Righteousness, and without with a spotless Obedience; and so is able to protect us from the Deluge of God's Wrath.

3. Those that are Justified have peace with God, and may dwell safe from the fear of evil, *Prov. 1. last.* As in the Text it is said, *Israel shall dwell safely. The chastisement of our peace was laid on Christ: We may put away our sins, because God laid them on Christ.* It is a great

great thing to have Conscience purged from dead works, *Heb. 9. 14.* and to be purified from an evil Conscience, *Heb. 10. 22.* not to have Conscience as a continual accuser and tormentor. *Augustin*, in his *Confessions*, saith, He could remember his old sins without horreur. A Man doth not fear a Cancelled Bond. The *Israelites* did not dread the drowned *Egyptians*, when they saw them dead on the Sea-shore, *Exod. 14. 30.* The smart, the anguish, the burden of an accusing Conscience is not to be expressed. I have Read of one *Pausanias*, a *Lacedemonian* Captain, that killed a Virgin that was brought to him, but would not be exposed to his Lust: After this Cruel Fact, he was seized with such Horreur, that though he being a Heathen himself, had tried all the ways of Purification in use among them, yet he could not recover any Peace, but was a continual Terrour to himself. *Pausanias*, a *Grecian* Writer, hath this History in his *Laconica*. *Varenius*, in his History of *Japan*, cap. 5. tells us of one *Angarus*, a Native of *Japan*, that Murder'd a Man, and was seized with such Terror and Anguish of Mind, that he could not shake off, or get rid of: But,

hearing of a New Religion Taught in *China*, and in the *East Indies*, he took a Voyage, and Sailed to meet with *Francis Xavier*, that by his Instructions he might get some Healing of his wounded Conscience, and was the first Instrument to bring the Christian Religion into *Japan*. O! what an excellent Fruit is this of *Christ's* Blood, to be delivered from the beginnings of Hell in Soul Torments, and to have the First-fruits of Heaven in Spiritual Peace and Joy.

4. Those that are clothed with *Christ's* Righteousness, have a sure and permanent state of Justification; so that new Acts of Guilt shall not subvert and destroy it, or lay their Persons under the Sentence of Eternal Death. There is a simple hatred and guilt; and there is a hatred and guilt redounding on the persons of Offenders. Believers, by, and for new acts of Sin, deserve to be hated of, and condemned by God; but guilt and hatred do not redound on their Persons, but fall on their Sins. It is very observable, that though *Simeon* and *Levi* had been guilty of heinous crimes, in killing the *Shechemites*; yet they being probably Good Men in the Main; *Jacob* doth not Curse their Persons, but
Curse

Curfes their Anger, and their Wrath, Gen. 49. 7. this was fo cruel, that it might have brought a Curfe on them; but *Jacob*, that was guided by the *Holy Ghost*, layes the Curfe on their evil and extravagant Paſſions, but not on their Perſons. It is expreſſy ſaid, *There is no Condemnation to them that are in Chriſt Jeſus*, Rom. 8. 1. *Jeſus Chriſt* can have no Accuſed, or Condemned Members; ſuch are paſſed from death to life, and ſhall never come into Condemnation, John 5. 24. *Jeſus Chriſt* hath Merited for Believers the Pardon of all their Sins, and *Chriſt* ſtill appears in the Preſence of God, to Answer Accuſers, and to prevent Condemnation, Heb. 9. 23, 24. It would be very hard for any to aſſert, that New Acts of Sin do ſtop, or obſtruct the Interceſſion of *Chriſt* for Believers; *If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous*, 1 John 2. 12. His Righteouſneſs doth render his Interceſſion powerful and prevalent for their pardon: the Lamb of God is *αἰών*, taking away the ſin of the World, John 1. 29. The Blood of *Chriſt*, *καθαρίζει*, doth cleanſe away ſin. It is God, *ὁ δικαιῶν*, Rom. 8. 33. that is, Juſtifying, or that Juſtifieth. Theſe

40 is three expressions do note a continued
 act of God and *Christ*, that *Christ* is still
 taking away sin, cleansing from it, *God* is
 still Justifying Believers from their In-
 quities. The *Israelites* that were the
 Church of God, had an Atoning Sacri-
 fice day and dight Burning on the Al-
 tar, *Numb.* 16. 9. *Psal.* 50. 8. which did
 not only signifie their continual need of
 Pardon, that sin might not fix and set-
 tle on them; but did also import the
 perpetual influence and efficacy of the
 Blood of *Christ*; for the keeping of Be-
 lievers in a Justified State, and accep-
 tance with God. If by reason of wrong
 steps taken, God ceaseth to Justifie, and
 the Blood of *Christ* to speak on the be-
 half of offending Believers, they must
 certainly be Condemned: If the guilt
 of one sin redounds on the person, and
 sticks on the Soul, a state of Justification
 is destroyed: For how can a Man be
 Justified, and Condemned at the same
 time? if every new sin redounds on the
 Person, and shuts it up under Guilt,
 Then how can there be any such thing
 as a state of Justification continuing
 one hour? But it is said, ordinary In-
 firmities are pardoned without explicit
 or particular acts of Repentance, but it
 is

is not so with greater sins. But should not persons do well to consider, whether God hath two ways to pardon? whether a General Repentance will serve to remove some Sins, but a more particular Repentance is requisite, that God may pardon more heinous and grievous sins: if these affect the person, and lay him under Condemnation till deeper Repentance, and more explicit acts of Faith be put forth, What is become of a state of Justification? Was *David* under Condemnation, and the Curse, while he lay long in a stupid state? Surely he was a Justified Man, or else he was out of *Christ*, and fallen under the Curse. It is said that God hath given Believers everlasting life, 1 *John* 5. 11. and, that he who believeth hath everlasting life, *John* 5. 24. Is the Sentence of life, *Rom.* 5. 18. revoked by new acts of sin? Is this gift of life retracted? Is the blood of *Christ* wiped away from the Conscience by new Transgressions: We read that the blood of *Christ* purgeth away sin, 1 *John* 1. 7. but never that sin purgeth away the blood of *Christ*, and wipes it off from the Conscience. Let not any here mistake me, I am no Patron of Sin, I do
not

not plead for careless and loose walking; if any indulge the Flesh, they shall feel to their smart and cost, that God hath Fatherly Anger, Justice, and Severity, and the fruits of it are terrible: God hides his Face, suspends the comfortable and quickning Influences of his Spirit, so that the heart is hardened, *Isa. 63. 17.* the Church thus complains, *Why hast thou hardened our hearts from thy Fear?* Jesus Christ withdraws himself, and leaves the Soul in a dark, doubting, and disconsolate state, *Cant. 5. 45. 6.* There are also sharp Temporal Afflictions laid on believers, as that the Sword should not depart from *David's* House, and that his *Concubines* should be defiled by *Absalom*, *2 Sam. 12. 10, 11.* yea, there may be much Trouble, and Terror of Conscience, because Unbelief is strengthened by this new Guilt contracted, and the Spirit of God is grieved, and doth not powerfully apply, testify, and seal Pardon, till explicit acts of Faith and Repentance be put forth. Yet I must assert this with the Scripture, That Believers do not again, a second time, or more, receive the *Spirit of bondage to fear*, *Rom. 8. 15.* The Spirit in the Word doth not testify to a Believer

never, that he is a Condemned Man, in
 a state of Hostility with God, and that
 God is his Enemy, as it testifies to Un-
 regenerate Men. Besides, this is much
 to be considered, that a Believer doth
 not Sin according to the New Man,
 but according to the remainders of the
 Old Man: It is not the new Graft that
 bears corrupt fruit, but the old Stock,
Rom. 7. 17. Now it is no more I that do
it, but Sin that dwelleth in me. The
 New Man hates Sin, consents to, and
 delights in the Law of God as good,
Rom. 7. 15, 16. 19. 22. 25. I my self
serve the Law of God. *He that is born*
of God committeth not Sin: He cannot
 Sin, because born of God, *1 John 3. 9.*
 How then can guilt redound on the
 whole person, when the New Man, that
 is the predominant party, doth not
 Sin? If it be said, that Sin committed
 redounds on the person according to the
 Old Man, this will amount to no more
 than Fatherly anger, and Temporary
 Chastisements that fall on the Old Man,
 that must decay, be pulled down to the
 dust, and perish; but they shall not hinder
 the Salvation of the person, according
 to the New Man. It is true, that *Christ*
 doth direct us dayly to pray for Pardon
 of

of Sins, *Matth.* 6. 12. And *David* did earnestly, and frequently solicit for Forgiveness, *Psal.* 51. 1. 7. 9. But these Scriptures may be thus understood, that Believers (for it is of them only that I speak) do deprecate the Fruits, and effects of Gods Fatherly anger, both in Temporal, and Spiritual Judgments. They petition for the turning away of God's Fatherly displeasure, the removing of outward Afflictions, and Spiritual Punishments, the return of the sweet sense of Gods Favour, the lifting up of the light of his Countenance on them; the shedding abroad of his Love in them. The removing of Temporal, and Spiritual Judgements, is both a proper, and excellent Pardon. If any be otherwise minded, let them Answer a little Piece of Mr. *Gilbert's* written on this Subject.

Justified persons have a sure, and strong standing in the Grace, and Favour of God, *Rom* 5. 2. By Faith we have an entrance into this Grace, in which we stand and rejoyce in hope of the Glory of God. Justified persons are Established firmly in the favour of God: Though *Hagar* and *Ismael* were cast out of *Abraham's* House, *Gen.* 21. 10, 12, 13. yet

yet *Isaac*, the Child of the promise, was still retained. God loves Believers with the same love, that he loves *Christ* with, *John* 17. *last*. And God's love to *Christ* is not mutable, and changeable, but fixed, and certain. Justified persons may therefore challeng all accusers, *Who shall lay any thing to the Charge of God's Elect; It is God that Justifieth?* Is there any higher Judge? Is there any other Superiour Tribunal, to which the person may be cited, and his cause drawn? It is *Jesus Christ* that Died, and Rose again: He was arrested, and is released, and discharged. He was Baptized in a deep Sea of Sorrows, and Sufferings, yet was not drowned, but Swam out to the Shores of a Blessed Eternity: Yea, he is ascended into the Heavenly Sanctuary, to plead his blood, and Represent his Righteousness; And will not this stop the mouths of all gain-sayers, and Silence all accusers? We may now draw near to God the Judge of all, as being assured, he will not only Justifie us, but also plead our cause against those that wrong us. *Christ* now being ascended, he lives to execute his own Testament, and bestow his own Legacies, *Acts* 5. 31. To give Repentance, and Remission of Sins.

The

The Mercies of the new Covenant are
sure Mercies, *Isa.* 55. 3. *Acts* 13. 34,
 35. Because *Christ* is Dead, and Risen
 again to give them Faith. *Jesus Christ*
 in Heaven asks for the Travel of his
 Soul, and the Purchase of his Blood, and
 cannot be denied: He interceeds with
 Authority. There was a Crown of pure
 Gold about the Altar of incense, *Exod.*
 30. 3. to intimate, that our High-Priest
 doth interceed effectually, and with Au-
 thority, *John* 17. 24. *Father, I will,*
that those thou hast given me, may be with
me, that they may see my Glory. The
 Apostle *Paul* proposeth a Farther Que-
 stion; *Who shall separate us from the Love*
of Christ? and he thus answereth it himself:
I am perswaded that neither Life, nor Death,
things present, or things to come, shall be
able to separate us from the Love of God,
which is in Christ Jesus our Lord. The
 Love of God is fixed, the Heart of God
 is centred on *Jesus Christ*, and shall never
 depart, or remove from him. *Christ* is
 the strong and everlasting bond where-
 by Gods Love is secured, and assured to
 us. What greater security can God
 give us than his Oath to perswade us of
 the Immutability of his counsel: God
 hath twice sworn, that the Heires of
 promise

promise might have strong Consolation. God saith thus to the Church, I have sworn that I will not be Wroth with thee; that is, to destroy thee, nor Rebuke thee, so as to disinherit thee, *Isa.* 54. 9. And as God hath Sworn to secure us from the greatest Evils, so he Swears again to assure us of the greatest good. *By my self have I Sworn* (saith God to Abraham) *that in Blessing I will Bless thee, Heb. 6. 13, 14.*

Those to whom *Christ* is made Righteousness, do also receive the Holy Spirit. The clean Water of *Christ's* Blood, and the Spirit do go together, *Ezek. 36. 25. 27. Tit. 3. 5. 1 Cor. 6. 11. Psal. 51. 12.* Some call the gift of the Spirit Executive Justification; they mean that God executes the Sentence of Justification by bestowing the Spirit, to break off our Chaines, burn up our Dross, purge away our Filth, and *make us free from the Law of Sin, and Death, Rom. 8. 2.* Though the Law of Sin be a strong, and powerful Law to inflave us; yet the Law of the Spirit of Life is more mighty to set us free; as *Jesus Christ*, by his Blood, redeems us to be the Temple of God, so by his Spirit he comes into his Temple, takes Possession of it, and fills it with his Glory.

Glory. As we live by the Sentence of Justification, so *Christ* lives in us by the Spirit of Sanctification, *Gal.* 2. 20. The Spirit is given as a Tree of Life, and all Graces are the Fruits of the Spirit, *Gal.* 5. 22. The *Holy Ghost* is given as the well of all Living Waters, and Spritual streames, *John* 4. 14. *John* 7. 37, 38, 39. By Faith we drink in the very Well it self, and therefore Believers can never be totally dry: *He that Believeth on me shall never thirst*, *John* 6. 35. Observe, and compare the words of God the Father, *Zeck.* 13. 7. with the words of the Church, *Cant.* 4. last. As God said once, *Awake, O Sword, against my Shepherd, against the Man that is my Fellow; smite the Shepherd: so the Church now saith daily; Awake, O North wind! and blow O South wind! upon my Garden, that the Spices of it may flow forth.* Because the Sword of Justice hath awaked terribly against *Christ*, the Spirit may sweetly awake, and blow on our Soules, excite, quicken, and draw forth Grace into act and exercise. *Christ* gives his people the Glory that the Father gave him, *John* 17. 22. *Muscus* understands this Glory to be the gift of the *Holy Ghost*. The Spirit was on *Christ*, *Isa.* 61. 1. and

and given to him, *John 3. 34.* And *Christ* Communicates this glorious Spirit to his Members, as the soul of the whole mystical body, and this makes them one with the Father, and the Son, and perfects them in one, because they participate of the Spirit that proceeds from the Father and the Son, and have by it a new divine Nature, and do aim at, design and seek the Glory of the Father and the Son, as they do design their own Glory.

6. The Prayers of Justified persons are acceptable to, and powerful with God; for the Spirit that testifies God's Grace to Believers, doth make Intercessions in them. As a Spirit of Grace it gives Encouragement to Prayer, as a Spirit of Supplication, it gives assistance in Prayer, *Zeck. 12. 10. Rom. 8. 26.* This is the Fire from Heaven, that warms our cold hearts, and kindles all our Sacrifices, that they may flame upwards. The Prayer of a Believer is, *ἐν ἑαυτῷ αἰτῶν* *James 5. 16.* A deep in-wrought Prayer, it is not born in the lips, but springs from the Soul. *Luther* on *Genesis* well expresses it, it is not *Spuma oris*, sed *singulas cordis*; The Foam of the Mouth; but the Throbbing, and Sighing of the Heart. The *Holy Ghost*
X breaths

breaths in Holy Affections, and the Soul then breaths out holy desires, and expressions. Saints pray as *ἐνέχουσιν*, as those that are possessed, and acted mightily by the Spirit of God; hence it is that they so strive, and wrestle with God; and their prayers are so much valued and desired by *Christ*. Those are wonderful words, *Cant. 2. 14. Christ* saith to the Church, *Let me see thy face, let me hear thy voice.* He that seeth his Father's Face above, desires to see Petitioners Faces below: He that hears the Songs, the Hallelujahs of Angels, of Saints in Heaven; desires to hear the Voice, the Suits of Believers on Earth. And as their Prayers are desired, so they are accepted. *The Prayer of the upright is God's delight, Prov. 15. 8.* They Pray in *Christ's* powerful Name, *John 16. 23, 26.* and he adds the Incense of his Merits to the Prayers of all Saints, *Rev. 8. 3.* and so takes away the Iniquity of their Holy Things. The Altar had a Grate of Brass, *Exod. 27. 4.* the use of it was, to separate the Earthy, and Grosser part of the Sacrifice, and to let the Ashes through. So *Christ* is an Altar that hath a Grate, he separates our sins, our defects, our weaknesses, from our services;

vices; yea, he is the Altar on which our Offerings must be laid, and that renders our Sacrifices acceptable to God, *Isa. 60. 7.* It is said, that the Offerings of Believers shall ascend *מִן־בְּנֵי־יִשְׂרָאֵל*, upon *Good-Will my Altar*. God speaks, and puts this glorious Name on *Christ: Good-Will my Altar*. What an encouragement is this to Saints, that are Spiritual Priests to offer Holy Sacrifices? seeing they have *Good-Will* for their Altar? God is so pleased with, and delights in *Christ*, that he calls him, *Good-Will my Altar*.

7. All the outward and Temporal Mercies of Justified Persons are heightened and sweetened to them by the Spring from whence they flow, and they have a new taste. He delivered me (saith *David*) because he delighted in me, *Psal. 18. 19.* In love to my Soul (saith *Hezekiah*) he hath delivered me from the pit of corruption, having cast all my sins behind his back, *Isa. 38. 17.* Even Temporal Mercies are Glasses, in which they see their Father's Face, and are Stairs, or Ladders, by which their Hearts are raised to God. *Jehoshaphat* had an Established Kingdom, Riches and Honour in abundance; And what was the fruit

and effect of this ? *his heart was lifted up in the ways of God*, 2 Chron. 17. 5, 6. Earthly Enjoyments do usually fuel Men's Lusts, but they fed and inflamed *Hezekiah's Love to God*: they are, to Carnal Men, Weights that press them down: the *Prosperity of Fools doth destroy them*, Prov. 1. 32. but, through Grace, they are Wings to raise Saints Souls to God. Believers enjoy their outward Mercies by a Spiritual Right; they have them by Promise, *Heb. 11. 9. Canaan was the Land of Promise, and Abraham was Heir to it by the Righteousness of Faith, Rom. 4. 13.* Sacrifices were slain that Typified *Christ*, and then God entred into a Covenant with *Abraham*, gave, and assured *Canaan* to him, *Gen. 15. 8, 9, 10, 17, 18.* Believers have a Right to Earthly things by God's Promise, and *Christ's Death, who is the Heir of all things, Heb. 1. 2.* Earthly things are but as Cyphers; but God adds a great Figure to them, to make them signifie something, *Gen. 17. 8. I will give thee the Land of Canaan, and I will be thy God*: they are to Believers but additional things, as an over-plus cast into the Kingdom of God, as the Principal, *Matth. 6. 33.* So the Coun-
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try of *Sibon*, and *Og* the King of *Bashan* were given to *Israel*, that they might have a passage to *Canaan* their Inheritance, *Deut.* 2. 30. *Deut.* 3. 1. So God gives the Earth to his People, that they may have a passage through it to their Heavenly Country.

8. All the Afflictions of Justified persons, 1. Are allayed, and mitigated, Saints do acknowledge, that God punishes them less than their Iniquities do deserve, *Ezra* 9. 13. the Wind is not so high, the Furnace is not so hot, the Burden is not so heavy, as their sins do Merit: yet God, as a Father, accounts the Sufferings of his People to be too much, *Isa.* 40. 1. *Thou hast received double at the hand of the Lord for thy sins.* These Sufferings, that are not enough to Rigorous Justice, are too many to Fatherly Mercy: He stops his Hand, sheathes his Sword, throws away his Rod, when yet our Sins call for more Strokes and Stripes. He refines us, but not with Silver, *Isa.* 48. 10. he doth not so long keep us in the Furnace of Affliction till our Dross is quite separated and consumed; for then our whole life would be nothing else but a Series of Misery, and Sufferings. 2. Our Afflictions have a

new face; they are not the fruits of pure Vindictive Justice, or Wounds from an Incensed Implacable Judge; but Chastisements from a Father: who, tho' he Corrects in time yet is pacified, and reconciled for Eternity: Yea, Afflictions spring from God's Care of us, and Love to us. *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If you endure chastening, God dealeth with you as sons, Heb. 12. 6, 7.* Those that are without Chastisement are Bastards, and not Sons: those that are an Illegitimate spurious seed the Father is ashamed to own, and acknowledge them, or to take any care about their breeding and education, and regards not to correct them when they do amiss: but a Lawful Posterity are better bred, duely taught, and timely corrected; and God Chastens them with Judgment, not in Anger, *Jer. 10. 24.* God may be said to Correct with Judgment when he considers their Relation, and the Nearness of his People to him, *Lam. 2. 20.* *Behold! O Lord! and consider, to whom hast thou done this?* and, when God considers, rather how little his People can bear, than how much they deserve; and God hath gracious ends in Afflict-

Afflicting his People, 1. That they may not be Condemned, and perish with the Wicked World, 1 Cor. 11. 32. *We are judged and chastened of the Lord, that we may not be condemned with the World.* 2. God Afflicts to purge away sin, to separate us from our dross of Iniquity, and sin of Hypocrisie, *Isa. 1. 25.* this is the fruit and end of Corrections to take away sin, *Isa. 27. 9.* to drive away that Spiritual folly that is in our hearts. God is a Refining Fire, that he may not be a consuming fire, as a *Physitian* takes away Blood, to allay a Feaver, and cure a Disease. 3. God designs, by Afflictions, to make us partakers of his Holiness, *Heb. 12. 10, 11.* that we might learn more to live to him, and be brought more to live on him, that we might less solace our selves in the Creature, and more delight in himself: that we might be more conformed to him, and be better fitted to converse with him. Though Afflictions are Punishments to the Old Man, to pull it down; yet they are Mercies to the New Man, to build it up. A poor Man would quietly suffer his Lord to pull down an old decaying sinking Cottage, if he did believe that he designed to raise, and build up a strong

and better House : all Afflictions tend but to waſt, and extinguish the life of the First *Adam* in the Body, to make room for, and to let in the glorious life of *Chriſt* into it at the Resurrection.

4. This is a weighty and powerful consideration, to lessen, and lighten the anguish and bitterness of our Afflictions ; that Justification gives a Fatal and Mortal Blow at the root of them. The time is coming, when the Inhabitants of *Zion* shall not any more say, that they are sick, for their Iniquities shall be forgiven them, *Iſa.* 33. *laſt.* God shall wipe away all tears from the eyes of Saints : there shall be no more pain, sorrow, or crying, no more Death, *Revel.* 21. 4. No more Curse, *Revel.* 22. 3. The days of Saints mourning shall be at an end, *Iſa.* 60. 20. All Afflictions are but short and momentary, and therefore but light, *2 Cor.* 4. 17.

9. Death is an Advantage to Justified Persons. Death is theirs, *1 Cor.* 3. 22. *To die is gain*, *Phil.* 1. 21. In Death the Wicked Fear the greatest evil, but the Righteous hope for the greatest good, *Prov.* 14. 32. When the Body falls under the Bondage of Corruption, the Souls of Believers are perfectly freed from

from the Bondage of Sin. Though it be a Mournful Seed-time to our Flesh, it is *sown in corruption*, 1 Cor. 15. 42. yet it is a Joyful Harvest to the Spirit, for it reaps Everlasting Life, *Gal. 6. 8.* Death, that is in it self, the most terrible thing, hath Colour put into its pale Cheeks; and it is changed into a comfortable thing. Death in *Christ* is the purchase of all our happiness; and Death, to Believers, is the way to possess it: by *Christ's* Death they are Heirs in Reversion; by their own Death they are Heirs in Possession: that which utterly impoverishes others, greatly enriches them: that which kills the Body, perfectly cures the Soul. When our baser part shall return to the Dust, feed Worms, dwell in the darkness of the Grave; our better part shall be called up to the Marriage Feast, to see the Face of God, and dwell in glorious Light, and Reign in a Blessed Life. *Christ* hath made Death Mortal, and threatens to be a Plague, a Deadly disease to it, and to be Destruction to the Grave, *Hos. 13, 14.*

10. Justified Persons shall Rise by the Power of *Christ* their Head, and Second *Adam*, 1 Cor. 15. 22. His Spirit will

will find out the Ruines and Rubbish of its old Temple, and build it up again, as a Glorious, and Everlasting habitation for it self, *Rom. 8. 11.* in Saints that shall be found alive at the last day; *mortality shall be swallowed up of life, 2 Cor. 5. 4.* Dead Saints shall be raised, and, in them, *Death shall be swallowed up in victory, 1 Cor. 15. 54.* a Body shall be formed up again; so the Grave shall lose its *Victory*, this Body shall be animated, and alive, so Death shall lose its sting, *1 Cor. 15. 55.* when the Soul bears the Image of *Christ* in Holiness, *2 Cor. 3. last.* and the being in a Glorious Immortality, *1 Cor. 15. 49.* then we shall be satisfied with his likeness, *Psal. 17. last.* then *Christ* will give his Members clear and full Evidences of their Adoption, *Rom. 9. 23.* when their Bodies shall be redeemed from the Bondage of Corruption; and Soul and Body both shall possess a lot in the Heavenly *Canaan, Dan. 12. last.* As Saints die to the Lord, *Rom. 14. 8.* sleep in him, *1 Thes. 4. 14.* so they shall be made alive, in *Christ*, *1 Cor. 15. 21, 22.*

11. *Christ* that is our Righteousness, will be our Judge, *Acts 17. 31.* and will be not clear, and acquit those, that he hath already Justified, *Isa. 53. 11.* *Christ* now over-looks the Failings of his People,

ple, he calls the Church *Undefiled*, when she confessed her Infirmary, that she Slept, *Cant. 5. 2.* He saith to his Disciples, you have abode with me in my Temptations, *Luke 22. 28.* He might as truly have said, you are those, that will presently fly, and leave me in, and under my greatest Temptation; but *Christ* passes over this in the great day he mentions; the Fruits of his Peoples charity to their honour, *Matth. 25. 35, 36, 37.* He rips not up their failings and defects in Love, to their disgrace. Is it likely, that he who is our Saviour, our Mediator, our Advocate, our Bridegroom, will bring forth to Light all our Sins? Will he not own his own Righteousness imputed to them; Recognize his own Blood Sprinkled on them, and do Right to it? Will he not give forth the White Stone to them, that are cloathed with Linen white, and clean? *Revel. 2, 17. Revel. 19. 8.* The new Covenant pardons, *Jer. 31. 34. Ezek. 36. 25.* And as there hath been *Sententia Legis*, the Sentence of the Law of Grace; so there shall be *Sententia Judicis*, the Sentence of the Judg, to confirm, and fully execute it. Sins shall be blotted out, not only out of God's Book, and out of
our

our Consciences, but also out of our conditions, that in them shall Remain no Footstep of Sin, or mark of Wrath. Believers could not be safe, or set beyond danger, if he were not their Judge, who was made Sin, and a Curse for them; and procured Reconciliation and Remission, and Eternal Life to be bestowed on them: The last Act of *Christ* is, not only a Kingly, but a Sacerdotal, or Priestly Act: After the Priest of the Law had offered Sacrifice and Burnt Incense, then he came forth and Blessed the people: For this Reason the people waited for the coming forth of *Zechary* the Priest, *Luke* 1. 21. So our great High-Priest will Crown his Sacrifice and intercession with a Blessing, *Matth.* 25. 34. *Come ye Blessed of my Father, Inherit the Kingdom prepared for you from the Foundation of the World.*

5. Consider the woful condition of those, that are not Interested in this Righteousness.

1. It is wished as the worst Curse, and denounced as the greatest Evil, for Men not to come into the Righteousness of God; *Add Iniquity to their Iniquity, and let them not come into thy Righteousness,* *Psal.* 69. 27. It was the Sin of the *Jews*, that

that they Submitted not to the Righteousness of God, *Rom. 10. 3.* and this is inflicted as a suitable punishment; *Let them not come into thy Righteousness.* Their own choice is turned into a dreadful imprecation; for,

1. Such will add Iniquity to Iniquity: as it is expressed in the *Psal. 69. 27.* They will do nothing else but multiply provocations, increase guilt, heighten and inflame Wrath; run further from God, and harden themselves more against God.

2. Such as Reject *Christ*, and his Righteousness, are under the Law as a Covenant, *Gal. 4. 21.* This is their choice, this is their desire, they would be under the Law; and this is a bad state; for,

1. The Law gives no strength, or Life, *John 1. 17.* *The Law came by Moses; but Grace and Truth by Jesus Christ.* It is only an urging Letter, an exacting Command; all the Grace to obey comes by, and from *Jesus Christ*: The Law doth not quicken our dead Soules, it is only a sound of words; it gives us no power. Therefore when the *Israelites* heard it they could not bear it, but desired that the word should not be spoken to them any more, *Heb. 12. 19. 20.* Hereby they confessed

confessed their guilt, impotency, insufficiency, and utter despair of keeping the Law, as it ought to be obeyed. *Hagar* was a young Woman, and bare *Ismael* by Natural strength. So the Law supposes, that we should have kept the strength, that God bestowed at our first Creation, and by it render perfect obedience to its Commands: But the new Covenant restores Life, and gives strength. So *Sarah*, though she was barren, and now past age, yet by Faith received strength to conceive Seed, *Heb.* 11. 11. But the Law gives no strength, furnishes us with no new stock to trade again with: It doth not change the Table of the Heart, it is still a Stony, hard Rebellious Heart. The Law is weak as to its commands, because our Lusts are so strong, and its Promises are weak and ineffectual; because our Flesh is so powerful, and predominant, *Rom.* 8. 3. *Moses* did only hew, smooth, and plain the Tables, *Exod.* 34. 1. but he did not make them soft, they still remained Stone: So, however the Law may smooth, and polish Men's Conversations, yet their wills are still perverse, and obstinate against its Spiritual Commands, *Isa.* 48. 4. I knew thou wast obstinate, and hast an Iron sinew. *Moses* did

did Conquer the utmost Borders, and the out-skirts of *Canaan*, as the Country of *Sibon*, and *Og* the King of *Bashan*; but did not pierce into the Heart of the Country, and subdue it: This was left to *Joshua*, a Type of *Jesus Christ*. The utmost the Law doth, is but to restrain Sin in the Conversations, and to Reform the Life; when Men serve in the oldness of the Letter; but Sin still keeps its Throne in the Heart: Proud Hypocrisy, or raging Despair is usually found in Legalists. Though the *Israelites* heard the Law given by God himself, saw his dreadful, terrible Majesty, and Glory, in the giving of it, yet they presently fell to Idolatry, *Exod.* 32. 1. 4, 5, 6. This Idolatry so soon Committed, did shew, that the Law gave no power to obey and fulfill its own Commands.

2. The Law abates nothing, remits nothing of its demands on the account of our weakness: It requires as much service of Sick and weak Man, as if he were sound, and strong: It calls for as full payment of the poor Bankrupt Creature as if it were Rich: The Law makes no composition with, or allowance to decayed and insolent debtors; yea, though it doth Curse us for our Disobedience to,
and

and Enmity against God, yet, at the same time it Requires us to Love God with all our Heart, Mind, Soul and Strength, *Matth. 22. 37.*

3. The Law, by woful experience, is found to stir up Sin, when it's most pure and Spiritual Commands are urged upon the Conscience: The motions of Sin are said to be by the Law, *Rom. 7.*
 5. When the strict Commands of the Law are pressed on the Conscience, indwelling Sin rouses up it self; growes more Violent, and Outragious. A Bridge, set over, and giving some check to a stream, causes its smooth calm waters to rage, and make a noise; so Sin becomes more impetuous by that opposition that it meets withal from the Law of God. The Apostle *Paul* saith; *That Sin taking occasion by the Law deceived him, and so slew him, Rom. 7. 7, 8, 9, 10, 11. When the Commandments came, Sin revived; raised up it self more to resist, and contradict the Law of God. This was very strange, and surprizing to Paul, he was decived in this, he thought the Law would have repressed, beaten down, and mortified Sin; but it rather fortified it. As a Man that doth not know the Nature of Burning Lime, thinks*

thinks, by pouring a little water on it, to quench it; but when he seeth that this water makes it to burn more vehemently and fiercely; How would he, as amazed, cry out, How am I deceived, that the water should increase the Fire, that I thought would extinguish it? So, the Law doth not weaken Sin, but rather strengthen it, and render it more violent.

4. The Law punishes every Sin with Death. Every Lust is mortal, every wrong step is fatal, and corrupt Fruit is pernicious, and destructive. Though *Ismael* might be guilty of many other offences, yet for a weighty reason *Moses* mentions but one, and that was his mocking at *Isaac*, and for this he was cast out, and cast off, *Gen.* 21. 8, 9, 10, 11. *Ismael* was *Hagar's* Child, and, so, a Type of them that cleave to the Covenant of Works. The Law Curses for every act of Disobedience, *Deut.* 27. last. One offence according to the Covenant of Works, is enough to undo, and Ruin a Man to Eternity.

5. There is no access to God by the Covenant of Works. When the Law was given, Bounds were set about Mount *Sinai* to keep off the people of *Israel*,
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they were charged not to break through. Death was denounced as the Punishment of those that touched the Mountain, *Exod.* 19. 12. 13. 21. The people therefore removed, and stood a-far off, *Exod.* 20. 18. None of the other Priests, or Worshiping *Israelites* might enter into the Tabernacle till Atonement was made for their Sins by *Aaron* the High-Priest, *Levit.* 16, 17. But after that Sacrifices were Slain, Offered, and their Blood Sprinkled on the Altar and the People; then *Moses*, *Aaron*, and Seventy of the Elders of *Israel* ascended Mount *Sinai*, and saw the Glory of the God of *Israel*, *Exod.* 24. 4, 5, 6, 7, 8, 9, 10. These Sacrifices were but Types of *Christ's* Death: he died, the Just for the Unjust, to bring us to God, 1 *Pet.* 3. 18. else we are shut out of the Glorious Presence of God, and cut off from all Gracious and Blessed Communion with him. God is not accessible: by the Covenant of Works guilty Creatures are kept off from him.

6. *The Law genders to Bondage*, *Galat.* 4. 22. a Spirit of Bondage to Fear attends it, *Rom.* 8. 15. as *Hagar* and *Ismael* had a slavish Fear of *Abraham*, as a Master, rather than a Conjugal Love
to

to him as a Husband, or a Filial Love to him as a Father. Those under the Covenant of Works are still doubting of God's Favour, questioning his Love, dreading of his Wrath: They do not know whither Death will carry them, and where Judgment will fix them; and therefore, through the Fear of Death, *they are all their Life-time subject to Bondage*, Heb. 2. 15. the fear of the evil that is future doth embitter to them all present Good. The Law was given in such a Manner, that it was designed to strike Fear and Terror into Sinners. The *Israelites* were then alone with God in the Wilderness, separated from all other Nations. This might intimate, that God and the Sinner shall be alone together, and all pleasing Company and delightful Enjoyments shall be shut out. The Thunder did roar in their Ears, and the Lightning did flash and flame in their Eyes, and the Earth did tremble under their Feet, *Exod. 19. 16, 18.* Whither shall a Guilty Sinner betake himself, when the Heavens do threaten Vengeance over his head, and the Earth seems sinking under his feet. *The Mountain did burn with fire, Exod. 19. 16, 18. with Deut. 5. 23.* this

did represent the fiery Throne of God, and his burning Wrath, wherewith, as a Judge, he is Armed, to punish and destroy those that trust in their Works, and will have to do with God according to the Covenant of Works. But though the Mountain did burn, yet it was not consumed. So, guilty Creatures shall burn in the fire of God's Wrath, yet never be consumed, or cease to be. There was *Blackness, Darknes and Tempest*, Heb. 12. 18. These pointed at the perplexed state of a Sinner, the horror and consternation of the Soul, when God, the Judge, doth shew his Justice and Wrath for the Violation of the Condition of the Covenant of Works. O what black darkness will cover Sinners ! O what a Terrible Storm and Tempest will one day be raised in, and fall upon their Souls. The sound of the Trumpet, *that was exceeding loud*, Exod. 19. 19. Heb. 12. 19. did signifie, that Sinners must be cited to, and presented before the Tribunal of God ; neither can any decline, or avoid appearing before God's Justice-Seat : Yet the Apostle calls this Mount *Sinai*, a Mountain, that was in it self Tangible, or might be touched, that so it was an Earthly and Material Moun-

Mountain, because the Dispensation of the Law, and Covenant of Works, is but a low Dispensation: A Natural Man may Touch, and Reach this; that God will inflict evil on those that rebel and do evil. When as the Covenant of Grace is a Spiritual, and Invisible Mountain, far above the reach and comprehension, above the sight and ken of a Natural Man. And what did all this Terror, in giving the Law, tend to, but to raise a Spirit of Bondage in sinners, and, by Fear, to drive and force sinners to some External Obedience to the Letter of the Law, which yet they perform with Regret and Reluctancy, and not with Love and delight.

7. There is no enjoyment of the Eternal Inheritance by the Law; the Bond-woman and her Son were to be cast out, *Galat. 4. 20, 21. Gen. 21. 8. 10.* *Ismael* was not admitted, or allowed to be an Heir with *Isaac*. He did not Inherit *Abraham's* Rich Estate. *Moses* could not bring the *Israelites* into, or give them possession of the Land of *Canaan*; this, *Joshua*, the Type of *Christ*, did. *Hagar* and *Ismael* were turned out with a small pittance: they had but a few Loaves, and a Bottle of Water. It may

seem strange, that Rich *Abraham* should provide no better for his Wife and Child ; but there was a Mystery in it : it served to instruct us, that those that are of the works of the Law, cannot be Heirs of Heaven : cannot possess any Spiritual Riches, or an Eternal portion in Glory ; but are put off with Temporary, Momentary Comforts and Enjoyments. What are the best things that this World affords ? What are Earthly Riches, Honours or Pleasures, compared with an Eternal Happiness ? they are but as a few Loaves of Bread, and a Bottle of Water. When *Hagar* and *Ismael* were turned out, they wandered in a Wilderness, *Gen.* 21. 14. O what a difference was there between the plenty and abundance of *Abraham's* Family, and the wants of a Barren Wilderness ? The World it self is but a Wilderness, compared with the Paradise of God, *Revel.* 2. 7. A Legal state under the Covenant of Works ; What is it but a wretched Barren Wilderness ? In our flesh dwells no good, *Rom.* 7. 18. and therefore the Law promises us no good. And may not this state be fitly compared to a Wilderness, in which we are destitute of all good.

8. Though

8. Though the Law be Ancient, yet it is not Abrogated, but still stands in full Force against those that are out of *Christ*. Though *Moses* was old, yet his Eye-sight did not decay, neither did his Natural Force and Vigour abate, *Deut.*

34. 9. This seems to point at the Perpetual Strength and standing Obligation of the Law. Mens Laws grow absolute, and out of date : by age they are silently Abrogated and Repealed : but it is not so with God's Law. As God required *Moses's* his Life when he was in full strength ; and then Buried him, *Deut.* 34. 5, 6. So *Christ* puts an end to the Law, as a Covenant of Works, and Buries its Curse, when it was in its full strength. *As many as are of the Works of the Law, are under the Curse,* *Gal.* 3. 10. though they are not grossly wicked, but seemingly obedient to the Letter of it, yet they cannot decline, or avoid the Curse, it will take hold of them, and be executed on them.

It is dreadful to be under the Law, tho' some inconsiderately desire to be under it, *Gal.* 4. 21. Dr. *Addison*, in his Book of the Customs of the *Jews* in *Barbary*, cap. 2. tells us of a proud *Jew* that said, He would stand upon his own Legs :

he would not be beholding to any to Fulfil the Law for him, or to satisfie for his sins, but he would do it for himself, and go to Heaven on his own Feet. How many are there of the same mind with this Insolent and Ignorant Rabbi? But those that stick to the Covenant of Works do put on themselves a Yoke, *Acts* 15. 10. that they are never able to bear: they bind on themselves a Weighty Burden, that will make their Backs to bow down alway, *Rom.* 11. 10. and cause their Loyns to shake, *Psal.* 69. 23. Can you pay your Debt of Obedience, or endure when God shall inflict upon you that Debt of Punishment that he owes you? Can you stand, when he doth mark your Iniquities? *Psal.* 130. 3. Can your hands be strong? Can your hearts endure in the day that God shall have to do with you? *Ezek.* 22. 14. and contend with you? *Job* 9. 3. Tho' you are now secure, Will not your Peace then end in War? Your Calm issue in a Storm? your present silence terminate in the Loud Thunder of Wrath and Vengeance.

3. If you are not Interested in this Righteousness, and so not Pardoned; God can take no Good out of his Treasury
to

to give you in Mercy, *Hos. 14. 2.* These two things are joyned together to take away Iniquity, and make Good that which our Translators have rendred, *Receive us graciously*, it is in the Original *רָקַח שָׂרָם*, and take Good; that is, take it out of thy Treasury to bestow it on us. Good cannot be taken, and given to us, till Iniquity be taken from us. Guilt is that mighty Damm, that stops the Current of God's Goodness: It is a Lock on God's Treasury: it is a Seal on the Fountain of Life: it separates between God and us, and hinders Good things from us, *Isa. 59. 2. Jer. 5. 25.* Do any find a Drought of Mercy, a Famine of Blessings, let them thank their Iniquities for it? these are the great Impediment, the grand obstruction of Good things.

4. God accepts no Service, or Worship with Good Will from Persons Unjustified. God's eye must first be opened on the Person, as accepting him; before his Ear is opened to his Prayer, as regarding and approving it: It may seem a strange expression, that God's eye should be open to a Supplication, yet this phrase is used, *1 Kings 8. 52.* It intimates, that God's eye must first be opened

ed on the Person, before his ear is opened and enclined to hear his Prayer. God first had respect to *Abel*, and then to his Offering, *Gen. 4. 4.* but God had no respect to *Cain*, or to his Offering, *Gen. 4. 5.* it is very probable at least, that God's rejecting *Cain*, and his Offering, was plainly to be discerned by some outward visible Sign, or Token. When God, of old, accepted a Sacrifice, he did send Fire from Heaven to consume it, *Levit. 9. last. 1 King. 18. 38.* but it seems God did send no Fire from Heaven to consume *Cain's* Offering, and so to Testifie that he was well-pleased with it, and did accept of it. *Cain* might take it away again, and imploy it to a common use, God did not value or regard it. The main Ingredient that is requisite to season acts of Worship, and to render them savoury to God, was wanting. Faith, in the Promised Seed, was necessary to endear the Person, and commend the Offering to God; but, where this is not found, God saith to Worshipers, *I have no pleasure in you, neither will I accept an Offering at your hand, Mal. 1. 10.*

5. All their Blessings are Cursed to them, *Mal. 2. 2.* *Their prosperity doth destroy*

Destroy them, Prov. 1. 32. Honour heightens their Pride; Riches Fetter and Chain their Minds and Hearts: The Cares of the World are as an Over-burden, or Lading to a Ship, that hinders them from Sailing towards the Port of Heaven; and sinks their Souls into Perdition: Cares and Lusts are as Thorns that choak the good Seed of the Word, and hinder it from bringing any Fruit to perfection, *Matth.* 13. 22. The Pleasures of the World do fuel their Lusts, increase their Sensuality, and exceedingly Carnalize their Minds and Affections.

6. Every Attribute of God is terrible to them; God's Holiness loathes them as unclean, God's Justice hates them as Rebels and Enemies, that press all the Creatures to take up Arms against their Maker; but they themselves are Volunteers in this wicked Warfare. Infinite Wisdom doth devise devices against them, *Jer.* 18. 11. doth invent means to punish, and destroy them; for God is wise in Heart, and mighty in strength, *Job* 9. 4. Infinite Power executes, what Infinite Wisdom hath contrived. God lives to Eternity to pour out the Vials of his Wrath on them,
and

and to measure out the Revenges of his Justice to them. A Contending time will come, *Job* 9. 3. God's angry Face will be unveiled, and his punishing Arm be made bare: his Fury will come up in his Face, *Ezek.* 38. 18. and will be terribly Executed by his Hand, *Psal.* 21. 8. His eares will be stopt against their cries: His Bowels be shut, his Heart be hardened against their misery. They shall never see the Light, *Psal.* 49. 19. They shall never see Life, *John* 3. last. They shall never tast of *Christ's* Supper, *Luke* 14. 24. Worms that die shall prey on their Bodies, the worm that never dies shall feed on their Souls.

7. Consider how bad it will be with those in a dying hour, that have no Interest in *Christ's* Righteousness: If Men are not Judicially blinded, and hardened, they cannot but be somewhat concerned about their Future state, when they walk on the Borders, and stand on the Brink of Eternity. How much are Men dismayed, and terrified at the Thoughts of Death? Therefore they are very unwilling to step beyond Death in their thoughts, or to Travel into Eternity in their Meditations. They Fear to meet with a terrible Host of Sins, an Ocean of Wrath,

Wrath, a Lake of Fire and Brimstone. They bode no good to themselves at their departure out of this World. God the great Creditor Records their debts, and Conscience, his Officer, doth sometimes charge them, and arrest their Souls: They have no Spiritual Balsom then to heal their wounds; No arm to lean on, to support their Souls: None to roll away the Burden of their Guilt, to pacify, or quiet their accusing and condemning Conscience: To Bail them when they are arrested for a debt of Ten thousand Talents; they cannot look inward, but they see an Evil Treasure, and a Conscience loaded with Dead Works: They cannot look upward, but they see God's frowning Face, and Fiery Throne: They cannot look forward, but they see a deep pit, a dark Prison, and Revenging Justice armed for their destruction. The Covenant of Works is a continual Root of doubts and feares; Legalists are still questioning, and asking, Who shall descend into the Deep, to satisfy them? That the Gates of Hell are shut, that they shall not enter by, and pass through them into the Regions of Darkness, and Misery: Or, they inquire, Who shall ascend up
to

to Heaven, to assure them that the Door of Heaven is open, to let them into Glory? *Rom.* 10. 6, 7. They have still perplexed minds, and anxious thoughts; they cannot see themselves secured from a Miserable, or assured of a Blessed Eternity: They fear they shall make a ruining, and undoing change; be totally Shipwrackt, and cast away, Body and Soul for ever. They cannot totally suppress the thoughts of Eternity, or Comfortably entertain them: They can neither stupify nor pacifie Conscience. How often are Sinners terribly awakened, and alarm'd when Death looks them in the Face? O! what a bitter cry of Destruction do they then lift up, *Isa.* 15. 5. *All their Sins* (as the adversaries of *Zion* once did) *Lam.* 1. 31. *do overtake them between the Straits*, when they walk through the narrow Valley of the shadow of death; as *Jesus Christ* himself was in an Agony near his end, *Luke* 22. 44. When he saw what an Host of Infernal Enemies he must Fight through, what an Ocean of Wrath he must Swim through, this put him into a Bloody sweat: When he beheld the Frowning Face of God, the Fiery Throne, and the Flaming Sword of Justice, this drew strong

Strong Cryes and Teares from *Christ*,
K. 6. 5. 7. So if Sinners be not stupified,
 if they see themselves going to an E-
 ternal execution, that they will be ever
 Suffering, and never die: That there
 will still be Food for an Everlasting
 Worm, and Fuel for an Eternal Fire;
 This will fill them with Consternation
 and Horrour. Condemned Transgressors
 must bear their Iniquities, yet cannot
 stand, or bear up under this load: They
 cannot stay, yet dare not to depart; they
 cannot hide, yet are not fit to appear;
 they must stand before the Judgement
 Seat of *Christ*, *Rom. 14. 10.* yet cannot
 stand in the Judgement, *Psal. 1. 5.* They
 must appear before that Tribunal,
Cor. 5. 10. where yet they cannot Con-
 fidently, or Comfortably appear, *1 Pet.*
4. 18. They dread the next step they
 shall take, when out of the Body: where
 their Lot will fall, and what their Treat-
 ment will be to Eternity. Beleivers
 indeed do confidently commit, and com-
 mend their Soules into the Hands of
 their Redeemer, *Psal. 31. 5.* But wicked
 Men full sorely against their wills must
 fall into the Hands of an angry Creditor,
 and of an inexorable Judge, *Heb. 10. 31.*
 They must answer for their own Sins;
 there

there is no other to pay their Debts,
 Satisfie for their Offences, Plead for their
 Reconciliation: All their Iniquities will
 overtake them in another World, and
 meet them at the Tribunal of God:
 None of them are blotted out, or passed
 over. God hath Sworn by himself he
 will never forget any of them, *Amos* 8.
 7. God will open the Treasury of his
 Wrath, and shut up the Bowels of his
 Mercy; he will remember Iniquity, and
 therefore forget to be Gracious: God
 will enter into Judgement with Sinners,
 and stand up to plead against them, *Isa.*
 3. 13, 14. Delinquents must appear,
 Criminals must be brought unto Judge-
 ment, *Eccles.* 11. 9. and all their thoughts,
 words and actions must appear, and be
 brought into Judgement, *Eccles.* 12. last.
 God will pass a Just Condemning Sen-
 tence, and terribly Execute it on them.
 As the Sun was Eclipsed, and darkness
 covered the Earth, when *Christ* Died;
 so the Gracious Countenance of God will
 be Eternally Eclipsed towards Sinners.
Christ met with Affronts, Indignities,
 Blowes before the Tribunal of Men;
 And what must Sinners look for at the
 Tribunal of God? *Jesus Christ* was denied
 any refreshment when he thirsted; So
 sinners

Sinners shall not obtain a drop to cool their scorched tongues, *Luke 16. 22, 23, 24, 25.* As the Waters did pursue all, that were out of the Ark, till they were drowned; So, Sin shall hunt, pursue, find out and overtake Sinners for their Eternal Destruction, *Psal. 140. 11. Ezek. 35. 63. Numb. 2. 23.* All that is grateful, and sweet in the being of Sinners shall be consumed; yet they themselves shall still exist to suffer more Punishment and Torment. God's Controversie with Sinners will never be at an end: His Sword will never be sheathed: The dreadful storm of Vengeance will never cease. God's Eternity will be dreadful, for he ever lives to punish: and the Soul's own Immortality will be terrible to it; For it shall ever exist to be punished: So, that Sinners would rather sleep in the dust for ever, than to have a Resurrection to Condemnation, *John 5. 28.* and had rather be annihilated, than suffer the Vengeance of Eternal Fire. If departing Souls did see whither they were going, and know what they must suffer, Would not their Chambers sound with these dreadful words? We must dwell with Everlasting Fire! we must inhabit with Eternal Burnings!

8. It is bad not to have *Christ* to be our *Righteousness*; if we consider how many foolish devices sinners seek out to quiet and ease their Consciences; and yet, by all these, they do but delude and cheat their Souls. Some Fast often, eat coarse Food, wear Hair-cloth, Whip themselves severely, lie on the Ground. Those that have not rest in *Christ*, they are *οι περιπατησάντες*, such as are still walking about in devices, and inventions of their own, *Heb. 13. 9.* to pacifie God the Judge, and to bribe Conscience his Officer. How woful is the Case of some ignorant *Protestants*; of the blind *Papists*, of the deluded *Jews*, the deceived *Mahumetans* and *Heathens*? *Papists* think, by severity, and cruelty to their Bodies, to expiate the sins of their Souls: Some go in Pilgrimage to the Images of Saints; some build Churches and Chappels, and appoint Priests to Pray for their Souls, while they live in Sensual Pleasures, and serve their Lusts. Some endow Religious Houses with Lands, that Masses may be said, and Supplications made for their Souls. * The *Jews*, in the beginning of the New Year do

* *Dr. Addison of the Customs of the Jews in Barbary.*

run

run into Rivers, and there think to wash away their Sins: if they see a fish in the water, they will shake themselves, and, as it were, endeavour to unlade their sins on the Fish, that he may swim away with them. On the day of Atone-ment, the Men break the neck of a Cock, and the Women of a white Hen; as if those Birds should bear and expiate their Sins. Some of the *Jews*, as *Buxtorf* relates in his *Synagoga Judaica*, do offer this Cock to the Devil to Bribe him, that he may not Accuse them, or hinder their Prayers. When a *Jew* is sick, and dying, the *Rabbi* changes his Name, and then Prays for him; that if God were offended with one that did bear the first Name, that yet he would be pacified towards him that now passes under a New Name: as if the change of a Sick Person's Name, did make him another Person. Indeed, the Sinner must change his Name, that he may be Pardoned; but it is *Christ's* New Name that must be put on him, that he may be Justified, 1 *Cor.* 6. 11. Yet these things do not quiet the Minds of the *Jews*; but, when they come to die, they Pray to God, That their Death may be the Expiation of all their Sins. But,

how foolish is this, to put their own Death in the room and place of *Christ's* Death. Yet this doth not allay their Fears; they further own, that all, or many of them, must suffer pains in another World, for Eleven or Twelve Moneths; and that they need the help of their Living Friends to Pray them out of this place and pains. The *Bannians*, in the *East-Indies*, are Baptized in the River *Ganges*, for the cleansing away of their Sins (as *Mr. Lord* relates in his History) some do bring the Dead Bodies of their Friends ten days Journey, or more, to wash them in the River *Ganges*, that they may be purified from guilt; others do stand in painful postures, with one Leg up; others do Vow they will never eat any thing but what they find on the High-way. There is a Tree in the *East-Indies*, which the *Natives* do call *Adam's Tree*; on the Boughes of it they do hang up sharp Irons, much like such as our Butchers do hang dead Beasts on; the Boughs of the Tree being low, they leap up with their Naked Bodies against these Iron Hooks, and if they do take hold of their Flesh, they hang on them till the weight of their Bodies doth tear them off from these

These Iron Hooks : this they do, as they pretend, to Expiate *Adam's Sin*, in eating of the Forbidden Fruit. These things *Tavernier* Relates in the History of his Travels in the *East-Indies*. The *Mahometans* do Fast, go on Pilgrimage to *Mecba*, to *Mahomet's Tomb* ; they draw Water out of a Well there, and in the Water of it they think they Wash away all their sins.

Many more of such Foolish Inventions and Practices I could Instance in, at what painful, or costly service, or suffering, will an Awakened Sinner stick, to pacifie God's Wrath, and to be rid of the Fear of Eternal Torments. But there is no other Shadow for Scorch'd, or Rest for Weary Souls, but in *Jehovah our Righteousness*.

I shall now give some Directions how Persons may be driven to seek Righteousness in *Christ*, and partake of it through him.

1. We must consider, that we have to do with God. We must appear before his Tribunal, and be weigh'd in his Ballance : we must not, as Hypocrites, only look at the Eye, Judgements and Praise of Men, *Luke 16. 15. Ye are they which justifye your selves before Men,*

ought honour one of another, *John* 5. 44. but it is to God that you stand or fall; he weigheth Spirits, *Prov.* 16. 2. *He searcheth the heart, and trieth the reins,* *Jer.* 17. 10. Men may commend a fair Shew, a Beautiful Tomb of out-side Religion, when God seeth the Dead Souls and rotten hearts that is underneath, *Mat.* 23. 27. Acquaint your selves with the Holiness, Purity and Justice of God; God is a pure Light as he is Holy, and a consuming Fire as he is a Just God. He takes pleasure in Uprightness, he hates Iniquity, the Foolish shall not stand in his sight, Evil shall not dwell with him, *Psal.* 5. 45. An Hypocrite shall not come before him, *Job* 13. 16. He will not clear the Guilty, *Exod.* 34. 61. 17. or Justifie the Wicked, *Prov.* 17. 15. He not only weighs the Actions, *1 Sam.* 23. but he also weighs the Spirits of Men, *Prov.* 16. 2. He hath Eyes that are exceeding pure, *Hab.* 1. 13. *His eyes also are as a flame of Fire;* *Revel.* 2. 18. to espy the secret filth of Hypocrites. God is Jealous of his Honour and Glory, *Nabum.* 1. 2. He is a consuming fire to Impenitent Unbelieving Sinners. We have to do with God, are to present

present our selves in his sight, and at his Tribunal. The Righteous Judge of the World cannot be blinded, will not be Bribeed or Byassed: *Shall I count them pure with the wicked Ballances?* Micah 6. 11. Should I receive comfort in these corrupt, Idolatrous Services? *Isa.* 57. 6. God will not pervert Judgment, accept or approve what Sinners would impose, and obtrude upon him. Will God allow a Faulty and Defective Righteousness? Will he admit, and impute it for a Full, Perfect and Satisfactory Righteousness? Will any other Righteousness but our Saviour *Christ's* please God's Eye, weigh in his Ballance, or be pleaded at his Tribunal? Those that have not this Righteousness will be rejected as Reprobate Silver, *Jer.* 6. *last.*

2. Study the Purity, Spirituality, and Perfection of the Law of God. *The Law of the Lord is perfect*, *Psal.* 19. 7. *The Word of God is very pure*, *Psal.* 119. 140. *The Commandment is exceeding broad*, *Psal.* 119. 96. Though we may find out the utmost perfection that is in the Creature, yet we cannot discover the depth, and breadth of the Law of God. We cannot say we have found out the utmost of Duty that the Law requires,

or the utmost of that Transgression and Iniquity that the Law forbids and condemns: it obliges to the height, of Love to God, and forbids the least and lowest Lust to the prejudice of Men, *Matth.* 22. 37, 39. *Rom.* 7. 7. The first and last Commands do eminently discover the admirable purity, and perfection of the Law of God: Can you Answer, Obey, Stand before this perfect Law of God? Should not the Terrible Trumpet of the Law (*Exod.* 19. 16.) cause you to prize, and long for to hear the sweet Trumpet of the Jubilee, *Levit.* 25. 9. The Law was not given to stop or detain us, in it self, but to drive us to *Christ*. This was the Glory of the Law, yet this Glory of it was Vailed and hidden from the *Jews*: This was intimated by the Vail on *Moses* his Face. The *Jews* did not see God's end in giving the Law, *2 Cor.* 3. 13. God did not intend to Justifie us, but to Accuse and Condemn us by the Law. By the Law is the Knowledge of our Sin, not of our Righteousness, *Rom.* 3. 20. It discovers nothing but Sin in us, shuts up all of ours under Sin, *Gal.* 3. 22. all the inward Operations of our Souls, and all the Outward Acts of our Bodies it Condemns:

demns: we are (as it were) put in Prison, and shut up, under Condemnation, by the Law; and all this is to cause us to find our need of, and to make us Sigh, and seek for a Redeemer to open our Prison-door, and give Liberty to our Souls, *Isa. 42. 7. Isa. 49. 9. Isa. 61. 1.* The Law, if rightly understood, drives us from it self. *I, through the Law (saith Paul) am dead to the Law,* Gal. 2. 19. As the Glorious Light that did shine in *Moses* his Face did Terrifie the *Israelites*, and drive them from him, discourage, or deter them from coming near to him, *Exod. 34. 30, 32, 33.* So, that Glorious Purity and Holiness, that Impartial and Severe Justice, that shines in the Face of the Law, should drive us from Resting in, or trusting on the Law for Righteousness, and despair of ever being pronounced Righteous by it. Shall the Law, that was intended but for a School-Master, to direct us unto *Christ*, (Gal. 3. 24.) be made a Father, to give us an Inheritance of Righteousness? But how many have grossly erred, and grievously mistaken about this? they have Enervated, and Dispirited the Law of God: they have pared off a
great

great deal of its Purity, cut off much of its Spirituality, and made it to look like the Civil Law of Man, as if it were given to check words and restrain outward acts, but was not prescribed to the heart: but the Law is like the Law-giver: as he seeth the Motions of the Mind and Will; so, his Law forbids all evil Thoughts, and Vile Affections, and on this account it is called Spiritual, *Rom. 7. 14.* But the *Jews*, especially the *Pharisees*, did think the Law of God did not reach to Regulate, or Condemn those Evils, that were the meer Creatures of the Heart. How else could the Elder Brother, signifying the *Pharisee*, say to God his Father, *Lo these many years have I served thee, neither at any time have I transgressed thy word,* *Luke 15. 28.* Paul, when a *Pharisee*, thought himself, as touching the Righteousness of the Law, *to be blameless,* *Phil. 3. 6.* These accounted themselves to be such Just Men, that they needed no Repentance, *Luke 15. 7.* To these the Gospel is Foolishness, *1 Cor. 2. 14.* Is it not folly to speak of Reconciliation, Healing, Liberty, to those that never thought themselves to be Enemies to God, to be Sick, Prisoners, or Captives? How doth the *Papists* at this day

day pervert, and corrupt the Law of God? they call the most Spiritual part of it, not a Command, but a Counsel: to Love God sincerely, some of them will allow to be a Command; but, to Love him with all the Mind, Soul, Heart and Strength, this they assert to be but a Counsel, and not a Command. And without this Wicked Opinion, they cannot Maintain their other Errors, that Men may be perfect in this Life, and truly fulfil the whole Law of God. Thus Men do at this day by their Corrupt Glosses, False Distinctions, Perverse Interpretations of the Law of God, Undermine its Purity, Spirituality and Perfection; and so clap a Vail on *Moses* his Face, that the Law may not be Terrible to them, but that they may draw near to it, and trust on it for their Justification: Thus Men go about to establish their own Righteousness by derogating, and detracting from the Extent and Obligation of the Law: they Lower the Law, that they may Heighten and Exalt their own Righteousness.

3. Come to, and descend into your selves, that you may find out that evil Treasure, that Root of Bitterness, that
Foun-

Fountain of Iniquity, that is in your selves. *Abraham*, as touching the Flesh, did not find a Righteousness in himself to boast of, and Glory in; And can we find that in our selves, that *Abraham* could not find in himself? *Rom. 4. 1, 2.* If we cannot find Righteousness in our selves, do we not need to be found in *Christ*, *Phil. 3. 9.* To stay, and trust on that Righteousness which is of God by the Faith of *Christ*, we must desire God (as *Luther* saith) not only to turn away his Eyes from our Sins, but also from our Services; not only to forgive our wrong steps out of the way; but also our slow steps in it; when we are bought with so great a price, and encouraged to run with so Glorious a Prize set before us. We may see enough in our selves to Condemn us. We are Children of Wrath, by nature, and Children of Disobedience by practice. Every faculty is diseased, and perverted, every Work of ours is corrupted and defiled. God threatens the *Jews* to spread the dung of their Solemn Feasts on their faces, *Mal. 2. 3.* The Beasts that were brought into the Courts of the Temple on the Feast-days, did dung in them. God seems to compare the faults and failings in the
Jews

Jews Spiritual Sacrifices to the dung of those Beasts that were Offered up in Sacrifice. Perhaps *Paul* may allude to this expression, when he accounts his own Righteousness and priviledges to be but Dung, there is some of the Dung of the Old Man that is vented in, and mixed with our best performances; that doth stain, defile, and, in part at least, render them unfavoury before God. Sin dwells in us, is present with us: We can never shake it off, shut it out, or totally leave it behind us, when we draw near to God: We cannot put God in mind of one perfect duty, but he can put us in mind of Thousands of defective Services performed by us. If we dwell at home, and trust in our selves, Revenging Justice will break in upon us, and destroy us: If we stay abroad, do not fly to, and House our selves in *Christ*, a storm of Fire and Brimstone will be Rained on us, *Psal.* 111. 6. We needed *Christ's* Death on Earth, and we want his Intercession in Heaven, that the Iniquity of our Holy things may not be charged on us for our Condemnation and destruction.

4. We must beware of unbelief, as to God's threat'nings, and take heed of Carnal security. Sinners are too apt to
take

take the shield of unbelief, and to quench all the Fiery Darts of God's threat'nings, which he casts at them. How prone are presumptuous Sinners to give God the lie? He saith, *There is no peace to the Wicked*, Isa. 48. last. yet Sinners do promise themselves peace, though they walk in the Imaginations of their own evil Hearts, Deut. 29. 19. God saith of an ungodly Man, *That his eyes shall see his Destruction, and he shall drink of the Wrath of the Almighty*, Job 21. 20. yet he flattereth himself with *vain hopes*, as those, Jer. 5. 12. *Evil shall not come on us, neither shall we see Sword or Famine*. How dreadful is it when a Spiritual Lethargy is added to other diseases? and $\piνεῦμα κατανύξεως$, the Spirit of slumber falls on Men, Rom. 11. 8. Some conceive that the Apostle alludes to those that are bit wit an Asp; if that Serpent doth prick them they doze slumber, and die away. The Old Serpent did not only Poyson us by his bite, but also stupifie us, that we might not be sensible of our danger. Some are so deep asleep, that though they are pricked, yet it will not rouse them up, even so, many are in such a profound sleep, that though God pricks them daily with his Threat'nings, yet they are not awakened to a serious Consideration, and

and dread of approaching destruction: God threatens it as a sore Judgement to the *Jews*, that the Prophet *Ezekiel* should be dumb, and that he should not be a Reprover to them, *Ezek.* 3. 26. And how long was he dumb? it was till *Jerusalem* was taken, and smitten, *Ezek.* 33. 21, 22. It was but the Evening before a Messenger came with these bad tidings, that *Ezekiel's* mouth was opened, and he was no more dumb: *Ezekiel* was dumb till the Judgement denounced was executed on the *Jews*, and then it was too late to warn and Reprove them. And wilt thou provoke God to lay thee under such a Spiritual Judgment? Shall Conscience be dumb, and not Reprove thee, til Divine Vengeance fall on thee for thy destruction? Take heed that thou dost not fortify, and intrench thyself in Natural Religion, Morality, and Formal Duties, and so bear the Siege, and storm of powerful Preaching. God complains of the *Jews*, by *Zechary*, that they made their Hearts as an Adamant Stone, least they should hear the Law. The word, *שֹׁמֵר*, Signifies a Stone that keeps it self from being broken, though it have knocks, yet it preserves it self: Even so the Heart of Sinners keeps it self from

from being broken under the many Admonitions, and Reproofs of the Word. Beware, that such a Heart be not found in thee: Do not make light of, or a mock at, Sin. Do not put the thoughts of thy Iniquity, and of God's Wrath far from thee. Sin lies at the door, if not sooner, it will arrest thy Soul when it goes out of the Body, *Gen. 4. 7. Solomon saith, That he that rolleth a Stone it shall return upon him, Prov. 26. 27.* So if you Presumptuously roll away your Sins from you, God will Righteously return them upon you. God's Threat'nings are not an empty sound: Sinners shall know, to their cost, that God hath not said in vain, *That he would poure out his Fury on them, Ezek. 6. 10.* The day of Vengeance is in God's Heart, *Isa. 63. 4.* The Cup of Fury is in his Hand, *Psal. 75. 8.* Though there be a mixture of all fatal and deadly ingredients, yet it is without any mixture of Mercy, *Rev. 14. 10.* The storm of Vengeance hangs over the Heads of Sinners. Though it is said, that now God's Judgments are far above out of the sight of Sinners, *Psal. 10. 5.* yet they shall be so visible, that their eyes shall see their Destruction, *Job 21 20.* thy breath is in thy Nostrils, *Isa.*

2. *last*. and may soon go forth; the Judge stands at the door, and may quickly enter in, *James* 5. 9. Wilt thou run on the point of God's Sword; Wilt thou venture into Eternal Burnings?

5. Beware and take heed of Carnal Reason; that is enmity to God, and to the Righteousness of God. As the *Israelites* slighted the Bread that God gave them from Heaven, did account it as no Bread, *Numb.* 21. 5. *There is no Bread*; and then they call it *light Bread*; as if there were nothing solid in it; or, as if it did afford no substantial nourishment: yea, *Numb.* 11. 6. they complain; that *their Souls was dried away*: as if they did grow lean, weak and feeble, by reason of this poor and low sort of Food. So Carnal Reason misrepresents the Righteousness of *Christ*, as if it were nothing solid or substantial. The Blasphemous Papists call Imputed Righteousness, *Putative Righteousness* as if it did only spring up in, and were born from the Fantasies of *Protestants*. Proud Nature thinks the Righteousness that is wrought, and brought forth by our selves, to be the only substantial and valuable Righteousness; but the Spiritual-minded (as *Paul*) do account the

Righteousness of God ; the Righteousness that is by the Faith of *Christ*, to be the most Rich Possession, and valuable Food of the Soul, *Phil. 3. 8. 9. My flesh, (saith Christ) is Meat indeed, and my Blood is drink indeed, John 6. 55. This is the true Bread, John 6. 32.*

6. Beg the Spirit to convince thee of sin, *John 16. 8. 9.* to cut thy stock, that the Graft of the Free Promise of Righteousness may be let into thy heart, to raise a Storm in thy Soul, that all thy Carnal Confidence and Fleshly Righteousness may be Ship-wrackt. In a great and dangerous Storm ; Mariners will throw Silks and Satins over-board, rather than perish themselves. Confidence in thy best Works must be cast out, that thy Soul may be preserved, and brought to the desirable Haven of *Christ's* Righteousness : As the Angel, that was the Son of God, Wrestled with *Jacob*, and put his Thigh out of Joynt, *Gen. 32. 25.* even so *Christ*, by his Spirit must powerfully Wrestle with us, to Mortifie our Carnal Confidence, and put our Thigh out of Joynt. We are apt to trust in our selves, that we are Righteous, as those, *Luke 18. 9.* While we thus trust in our selves, our Bone is in Joynt,

Joyned, we are at ease, and have a Carnal Peace; but our Bones must be put out of Joyned, that we may have no confidence in the flesh, *Phil. 3. 3.* Our Heaven of Religion, and our Earth of Morality must be shaken to pieces, before we will come to *Christ*, *Flag. 2. 6, 7.* we must see our selves cast away, or else we will not enter into *Christ* as an Ark of Salvation.

7. We must fly to, and trust on *Christ* for Justification, *Gal. 2. 16, 17.* as God is said to pardon Iniquity, Transgression and Sin, *Exod. 34. 67.* so it is said of *Christ*, That he came to finish the Transgression, to make an end of Sins, and to make Reconciliation for Iniquity. God Pardons, but it is through *Christ*: He remembers Iniquity no more, *Jer. 31. 34.* but it is because the clean Water of *Christ's* Blood is sprinkled upon us, *Ezek. 36. 25.* We must look off from our selves, and look only to *Christ*: there is not any thing Inherent in us, or performed by us, that is our Righteousness: we are not Justified by what we find in our selves, but by what we know in *Christ*, *Is. 53. 11.* not by what we have done, but by what the Lord

Lord *Jesus Christ* hath suffered. *Christ's* Obedience and Righteousness is continued distinguished from, and opposed to our Inherent Righteousness, *Phil.* 3. 8, 9. we are not to stay in our selves, but to be found in him; *We are to be made the Righteousness of God in him,* 2 *Cor.* 5. 21. *Christ* did not Merit or procure that we should have a Righteousness of our own, and in our selves to be Justified by. We are to renounce our own Righteousness as filthy rags, and to trust only on *Christ's* Righteousness, as our next, immediate and only Righteousness for Justification. *Christ* is not only the Meritorious cause of our Justification, but the very matter of our Righteousness. The *Israelites* did not look to the *Brazen Serpent* in part, and partly to a Plaster of their own providing, for help against the Bite of the *Fiery Serpents*, but wholly took off their eye from themselves, and Fixed it only on God's Remedy. The Man that brought a Sacrifice, was to lay his hand on the head of it, *Levit.* 1. 4. The Hebrew word *יָדָה*, is rendred *Fulciat*, he shall prop up his hand, by leaning strongly on the Head of the Sacrifice: the same word is used of *Aaron* laying or leaning his hand strongly

strongly on the Head of the Scape-Goat, Levit. 16. 21. So we must trust stedfastly on *Christ* our Sacrifice; we must stay our selves from sinking and falling, by leaning on the Obedience and Righteousness of *Christ*; this must be our only support. The Names of the Twelve Tribes of *Israel* were put and carried on the two shoulders of the High-Priest, *Exod.* 28. 12. to point at these sweet Truths, that we must be born on the Shoulders of *Christ* our Great High-Priest, that we may not sink down to Hell, but be carried up to Heaven by him. We must therefore greedily catch at, and strongly take hold of the Righteousness of *Christ*. It is said of the *Gentiles*, κατέλαβε δικαιοσύνην διὰ τὴν ἐκτίεωσ, Took hold of the Righteousness that is by Faith, as a Racer that grasps, and holds fast the Prize. We must strike the Root of Faith deep into the Righteousness of *Christ*. An Anchor will not hold a Ship fast, if it only ly on the ground, and do not pierce deep into it: So Faith will not establish our hearts, if it doth not penetrate, and pierce deep into *Christ*. We must Marry *Jesus Christ*, 2 *Cor.* 11. 2. that he may spread his Skirt over us,

Ezek. 16. 8. and cover our Nakedness: that he may secure us from our Debts, and protect us from God's Arrest. By Faith we must Feed on, and eat *Christ*, and be Incorporated into him, *John 6. 53, 54, 57.* Surely then, *Christ's* Righteousness will Cloth and Cover his own Body. We must be engrafted into *Christ* as our Stock, and then we shall partake of *Christ's* Righteousness as the Fruit that this Noble Vine doth bear: as we partake of the Vital Sap of *Christ* for our Sanctification, so we feed on the Food of *Christ*, his Active and Passive Obedience, for our Justification. If the Guilt of Sin doth not set close to, and press hard on our Consciences; the Hand of Faith will not press, and lean hard on the Head of *Jesus Christ* our Atoning Sacrifice.

8. We must be Humble and Repent.

1. We must be Humbled. We think our selves to be Rich, and to want nothing, *Rev. 3. 17.* till the Spirit doth (as it were) sue out the Statute of Bankrupt against us, and shew us our Poverty, that we are nothing, have nothing, can do nothing that is Spiritually Good, till *Christ* doth quicken us, and live in us. We have a Mountain of Pride, and

Car-

' Carnal Confidence that must be levelled,
Isa. 40. 4. Men are naturally so high
 and stout, that they are not willing to
 stoop, submit, and be beholding wholly
 to the Righteousness of *Christ*, *Rom.* 10.
 v. 3. The *Israelites* in the Wilderness did
 Murmur, and Complain, because it was
 no place of Seed, *Numb.* 20. 5. But did
 they not receive Bread in a more easie
 way? Was it not Rained down from
 Heaven on them? yet they speak as if
 they had rather to go to Plow, Sow, earn
 and get their Bread by their own La-
 bour, than to receive it of God's free
 gift. God is said to humble them, and
 feed them with *Manna*, *Deut.* 8. 3. they
 did not get their Bread by the Sweat of
 their Face, but received it as a daily
 Almes from God; and, in this sense,
 God humbled them, when he fed them
 with *Manna*. Proud Sinners, (like the
Israelites) had rather Plow, Sow, raise
 Bread and Righteousness out of them-
 selves, than to receive it as a Gift from
 Heaven. But this Tympany of Pride
 must be prickt, our Rags, our Fig-
 leaves, our Plaisters must be pluckt a-
 way, that our Shame, Nakedness and
 Sores may appear. We must come to
 God in the most submissive manner: A

Begger must not Cloath himself with Satins, or Silks, or put on Rings, or Chains of Gold; this is a Garb that contradicts his Requests as a Begger, and will frustrate his design. We must come to God in the most humble way to beg an Alms, and sue for the gift of Righteousness, *Rom. 5. 17.* we must not boast of any Righteousness, or plead any Works of ours; but acknowledge our Sores, Nakedness and Poverty.

2. We must Repent, and turn from Sin. If thou wilt not renounce the filth and dominion of sin, God may justly retain the Guilt of it, and bind it on thee. We must not love what we should loath; retain that, which we should cast away; continue in that which we should break off from. We must feel the weight, and tast the bitterness of sin. *Christ* only did bear our sins for Expiation, but we must bear them by Remorse and Godly sorrow; *Ephraim* said, *When he Repented, he bear on him the Reproach of his Youth, Jer. 31. 19.* We must take our sins to us, charge and bind them on us, before *Jesus Christ* will put them away: if we see but little evil that we have committed, we shall account that God had but few Faults of ours to lay on *Jesus Christ*;

Christ; and so we shall make light of *Christ's* Sorrows and Sufferings. How can we desire God to put away our sins, 2^d am. 12, 13. if we will keep sin, and not put it away? *Job* 20. 12, 13. *Isa.* 1. 16, 17. *Jer.* 44. 15, 16, 17. Was *Christ's* Body broken for sin? 1 *Cor.* 11. 24. And shall not our hearts be broken for it, and from it? *Psal.* 51. 17. A broken heart will set a price on, and be a meet Patient for a bleeding and broken *Christ*. *Christ* hath little Practice, and few Patients in the World, because Men are so hard-hearted, and so few are broken in heart. We must cast out our Lusts, as *Jonah*, that we may not be drowned in Perdition: we must suffer in our flesh, that is, in our corrupt Nature, 1 *Pet.* 4. 1. that we may not suffer in our Souls and Bodies to Eternity. Tho' God will be Reconciled to Sinners, yet not to Sin: though *Christ* came to shew Mercy to Offenders, yet his design is to exercise Severity on the Devil's Work in us, and to destroy Iniquity, 1 *John* 38, yet it is not Repentance, but Faith, that receives God's Gift and *Christ's* Righteousness, *Rom.* 5. 17. *Acts* 26. 18. yea, Repentance being *Christ's* Gift, Doth not Faith receive it? Some say, there cannot

cannot be a Fiducial act of Faith before Repentance. But must we not trust on God, through *Christ*, for a new heart of flesh to be given to us? *Ezek. 36. 26.* And is not this a Fiducial Act of Faith? Can we trust on *Christ* for any Spiritual Grace or Good, till we trust on the Righteousness of *Christ*, by which we procured and receive all good things.

2d. Branch of the Use of Exhortation: Is *Jehovah* become our Righteousness? O! admire Grace in it, and bless God and *Christ* for it, that you have such a Foundation to Build on; such a Sacrifice to Feed on; such a Pretious Remedy to be Healed by; such an Excellent Fountain to Wash in; the Clefts of such a Rock to dwell in. Our Justification seemed impracticable, yea impossible; we could not raise up our low Valley, or fill up the wide Breach that our Iniquities had made; we had not wrought that Righteousness, or performed that obedience that the Law requires: We could neither make a Present to God's Holiness, or pay a Ransom to his Justice; yet God compares the Rejection of his People, to that which is to us impossible, *Jer. 31. 37.* Thus saith the Lord,

If

If Heaven above can be measured, and the foundations of the Earth be searched out beneath, I will also cast off the Seed of Israel for all that they have done, saith the Lord.

O ! how wonderful is this? that when the Reception of Sinners might have been compared to things impossible, their Rejection is compared with things impossible to us. Hath God covered us with the Robe of Righteousness? *Isa. 61. 10.* This should be a garment of Praise; when we put it on, we should break out into the sweetest Songs, and highest Praises of God and *Christ*: Meditate seriously on these following particulars;

I. We live in the last days of the World, and in the best days of the Gospel. And this is the very season, and time, when this Scripture should be most eminently fulfilled, that *Jehovah* should be called *our Righteousness*. The excellency of *Christ's* Obedience, and the efficacy of his Sacrifice is now signally manifested. This Name of the *Messiah* is now most eminently known, his Glorious Titles and style Blazon'd; we are plainly told that *Christ* hath condemned Sin, *Rom. 8. 3.* and that God Justifies the ungodly, because *Christ* Died for them,

them, *Rom. 4. 5. Rom. 5. 6.* Not only Sins are blotted out, *Isa. 43. 5.* but Names are written in Heaven, *Luke 10. 20.* Things were more dark in the times of the Law, though God promised remission of Sins; yet there was a daily remembrance of Sin in the Sacrifices Offered up, *Heb. 10. 3.* The day of the Law was God's forbearing time, *Rom. 3. 25.* but the day of the Gospel was *Christ's* bearing time, *1 Pet. 2. 24.* *Who himself bare our Sins in his own Body on the Tree.* And *Christ* did so bear them, that he did bear them away. He died for our Sins and he Rose again for our Justification *Rom. 4. last.* he purged and put away Sin *Heb. 13. Heb 9. 26.* Though God promised of Old to be the God of his people *Gen. 17. 7.* yet the Vail stood up in the times of the Law, as if Men should be shut out from Heaven, from God and his Glorious presence, but the Vail is now Rent, and the way laid open to the Heavenly Sanctuary, therefore we have more matter of, and motives to Praise, than the Church of God had of Old.

2. That we are Justified freely by God's Grace, *Rom. 3. 24.* O! what a wonder is this that we that were called Transgressors from the Womb, *Isa. 48.*

8. should

8. should call *Jehovah* our Righteousness to Eternity; That we that have not wrought Righteousness, yet should be made the Righteousness of God in *Christ*, 2 *Cor.* 5. 21. That we should be Justified without the Law! *Rom.* 3. 21. That our Sins, that are our own, should not be imputed, but that the Righteousness, that is not our own should be imputed. We have peace with God, not because we have committed no Trespases, but because they are not imputed, 2 *Cor.* 5. 19. There is much in our Hearts and Lives, that is Odious and Abominable before God, only it is hid and covered, *Psal.* 32. 1, 2. We have contracted a vast debt, but it is remitted, *Psal.* 103. c.1. v.2. We have committed Heinous Crimes, but they are not charged on us. There is that dwelling in us, and done by us, that exceedingly displeases God's eye and provokes his anger; but this is not remembred against us, or put to our account. The Law imputes nothing to us, but what is our own, is inherent in us, or done by us; but here is the Righteousness of another given, and therefore imputed to us: it doth not grow in us, or spring out of us, but is rained on us. As God commend-
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ed his Goodness to Israel, that he brought
 them into Canaan, to possess Houses they
 never built, Vineyards they never planted,
 Wells they never digged, Deut. 6. 11. 12.
 So God commends his Grace to us,
 that he gives us a Righteousness that
 we never wrought our selves: The Gen-
 tiles that did not follow after Righteousness,
 yet attained to Righteousness by Faith, Rom.
 9. 30. O what astonishing Grace is this,
 That we that have not run the race of
 Obedience, should yet win, and attain
 the prize of Righteousness! Though A-
 braham was an Idolater, Josh. 24. 2. yet
 he is styled Righteousness in the abstract,
 by reason of his Justification; who hath
 called Righteousness (so it is in the He-
 brew) from the East, Isa. 41. 2.
 3. That yet it should cost Christ so
 dear to be The Lord our Righteousness:
 How greatly did the Soul of Christ
 Travel, Isa. 53. 11. that our pardon and
 peace might be born? As he was God,
 he suffered much in our commission of
 Sin; he was greived, wearied, vexed,
 pressed under our Iniquities, as a Cart is
 pressed under the sheaves, Amos 2. 13.
 and that, after this, he should suffer so
 much more for the Expiation of them;
 He was wounded, pierced, bruised, Isa. 53.

10. O how wonderful is this, that *Christ*,
 so freely, and without our sollicitation,
 did so readily undertake to be a Surety!
Psal. 40. 6, 7, 8. *Lo I come! I delight to*
do thy will, O my God! yet this was the
 will of God, that the Body, *Heb.* 10.
 10. yea, the Soul of *Christ*, should be
 Offered up, *Isa.* 53. 10. God himself
 seems to speak of this undertaking of
Jesus Christ with Admiration. *Jer.* 30.
 21. *Who is this that engageth his Heart to*
approach to me? It was no small matter
 to approach to God as Priest, and to be
 a Sacrifice, to draw near to God that
 was a Jealous God, and Furious, as it is
 expressed, *Nabum* 1. 2. To approach
 to God, sitting on a Fiery Throne, hold-
 ing of a Flaming Sword, Cloathed with
 the Garments of Vengeance: If *Christ's*
 Love had not been Fervent, and his
 purposes fixed, he would never have
 engaged his Heart to draw near to a
 God so terrible, and to undertake so
 hard a Service, to make Reconciliation
 with an angry, and to make restitution
 to a wronged God. O how amazing is
 this Fruit of *Christ's* undertaking, that we
 may draw nigh to God, that is a con-
 suming Fire, and yet not to be hurt, but
 be refined by him! This was a great
 Miracle

Miracle that *Daniel's* three Companions walked in the midst of the Fiery Furnace, and yet had no hurt, but good ; for their Bonds were broken, or consumed, *Dan.* 3. 28. 25. And is it not as great a Miracle of Grace, that Believers walk with God, that is a consuming Fire, *Heb.* 12. last. and yet have no hurt, but good ? God is for them, *Rom.* 8. 31. How low did *Jesus Christ* stoop, that he might be the Lord our Righteousness ? He thus represents his own Sufferings, *Psal.* 22. 14. *I am poured out like water* ; this seems to point at his Bloody Sweat on the ground ; *All my bones are out of Joint* : This did intimate, that *Christ's* Body was so stretched out ; and extended on the Cross, that all his bones were put out of Joint. He further complains, that his Heart was melted as wax within him ; and this was by the sence he had of the Heat, and Fire of Gods Wrath. The *Manna* which came down from Heaven was ground in a Mill, or beaten in a Mortar, and then baked in a pan to be Food for the *Israelites*, *Numb.* 11. 8. So *Jesus Christ* was Bruised, *Isa.* 53. 10. as *Manna*, in the Mill, or Mortar ; yea, this Lamb of God was rosted in the Fire of his Father's Wrath, *Exod.* 12. 8. 9.

The Sacrifices of the Law were not only killed, but burnt afterwards; which was a kind of second death to them, *Levit.* 1. 13. yea, there were whole burnt Offerings, *Psal.* 51. 19. and this whole Burnt-Offering did signifie not only that *Christ's* Body was wounded; but his Soul did suffer, and was made an Offering for Sin, *Isa.* 53. 10. The sense that *Jesus* had of his Fathers displeasure; and forsaking of him, was a kind of second death to *Christ*. As *Adam* was a Criminal, cast out of paradise; so *Christ* was as a prisoner led out of the Garden to suffer Death; He became a Servant, that he might Justifie us, *Isa.* 53. 11. O how would this affect our Souls, that where we deserved all the Creatures should be withdrawn, and should serve us no more, as God threatens! *Hos.* 2. 8, 9, 10. That when the Lord of Glory should take on him the form of a servant, *2 Phil.* 6. 7, 8. we deserved that the Flower, and the Wine-press would feed us no more, *Hos.* 8. 2. yet that then the Son of God should come down from Heaven to feed us with his Flesh, and chear us with his Blood, *John* 6. 53, 54, 55. 57. Flesh is weak, and because of this, *Christ* is said to be Crucified through weakness,

2 Cor. 13. 4. yet this Flesh of *Christ* is set forth by bread that strengthens Man's Heart, *Psal.* 104. 15. *Christ's* Blood is figured by Wine in his last Supper. Though the Blood of *Christ* was shed with unexpressible Anguish and Pain, yet this is set forth by Wine that cheers Man's Heart, *Psal.* 104. 15. Our strength comes out of the weakness, our comfort comes out of the Sorrow of *Christ*. *Christ* was the true Rock smitten by the Rod of *Moses*, the Curse of the Law: As that Rock being smitten did cleave, so *Christ* being smitten with the Curse, his Soul and Body did part, that water of Life might flow forth to us, and that we might enter in, and dwell safely in him, *Cant.* 2. 14. *O my Dove, that art in the clefts of the Rock.* We had vastly run in debt with God, and that God should pay himself out of the Sufferings and Blood of his Son: We had proudly exalted our selves against God, and that *Christ* should debase himself so low to satisfy for our pride; and that his Self-denial should make a Recompence to God for our Self-seeking. We dishonoured God, Reproached, Blasphemed him, as a poor portion, as a hard Master, as a Righteous Law-giver: And how won-

wonderful is, that the Reproaches, wherewith we Reproached God, should fall on *Christ*, *Rom. 15. 3.*

4. Though we are Justified so Freely, yet so Righteously. The Mercy-seat that covers the Curse of the Law, is sprinkled with *Christ's* Blood, *Levit. 16. 13, 14. We are Justified through the Redemption that is in Christ*, *Rom. 3. 24.*

The prison is opened to them that were bound, because the Life of *Christ* is given as a Ransom, *Matth. 20. 28. Christ* died as a Testator, that we might not be executed as Criminals, and Malefactors. When *Christ* became a Testator, he stript himself (as it were) of all good, Peace, Liberty, and exposed himself to all Evil, to Sufferings, Pain, Reproaches, and Death it self, and all this was to enrich us, *2 Cor. 8. 9.* and that all good things might come to us in a Righteous way, that all Blessings might Swim to us in the Blood of our Testator. *Christ* would have had nothing to give to us, if he had not bought off our Transgressions from us, and purchased all good for us. As *Moses* lifted up his Rod over it, and the Red Sea was divided, *Exod. 14. 16. 21.* So we may by Faith lift up the Cross of *Christ* over the

deep Sea of the Wrath of God, and it will divide, and give us passage to the Heavenly *Canaan*; Grace shall Reign through *Christ's* Righteousness to Eternal Life, *Rom. 5. last.*

5. What Praise doth this call for, that God and *Christ* do so often call us, and so earnestly invite us to come into this Righteousness of the Son of God? *Come to me all ye that Labour, and are heavy Laden, and I will give you rest, Matth. 11. 28. Look unto me, all the ends of the Earth, and be saved, Isa. 45. 22. Christ* tells us, that, *This is the Work of God, that you Believe on him whom he hath sent, John 6. 29.* This is the great Work that God requires, and is best pleased with. It is a pleasure to *Christ* to see his Seed, and to behold the Travel of his Soul, *Isa. 35. 11.* This satisfies *Christ* when he seeth Souls Feed on the Bread that he gives, to wash in the Fountain he hath opened, and to use Remedies he hath provided, and to put on the garment of Righteousness he hath prepared. He hungers after the Justification, and Salvation of Men; and he is satisfied when Sinners trust on him for Justification, and look to him for Salvation. That *Christ* doth thrust forth Labourers

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into his Harvest to reap perishing Sinners, though they are under many fears, difficulties, dangers, discouragements, yet *Christ* thrusts them out into his Harvest, *Matth. 9. last.* And then doth charge his servants by their earnest importunity to compel guests to come in, *Luke 14. 23.* God's pleasure hath been fulfilled in Bruising of *Christ*, and now it is God's pleasure that Men should listen to, and obey his call, and run to *Christ*. O that it should be the pleasure of God to Bruise *Christ*, and to Heal us, to Condemn *Christ*, and to Justifie us! O that it should be the pleasure of the Lord to exercise Severity on *Christ*, and extend Mercy to us. *Christ* charges his Servants, by their earnest importunity, to compel Guests to come into his Feast, *Luke 14. 23.* Famishing Sinners do not feel their wants, and they do not press into *Christ's* House: but the Servants are commanded by urgent and continual Solicitations, to compel them. *Christ* would have his House filled with Guests, and his Provisions eaten by them; *Christ* counts it an Honour to him when we come to feed at his Table, and Feast on his Righteousness, then his Name is Glorified in us, *2 Thes. 1. 11, 12.*

6. What Grace is this, that *Jesus Christ* should not only prepare, and bring Righteousness, but also apply it; as Parents provide Clothes for their little Children, and also put them on. *Christ* is God's Righteous Servant, that Justifieth many, *Isa.* 53. 11. *Christ's* Righteousness Merits the very Faith that applies it; that sense seems to be offered by *Peter's* words, as they ly in our Translation, *We obtain pretious faith through the Righteousness of God, even our Saviour Christ*, 2 Pet. 1. 1. this procures the Spirit to plant and work Faith. *Jesus Christ*, by his Spirit, draws us to himself, *John* 12. 32. he not only opens the Fountain, but also washes Souls in it, *Zech.* 13. 1. *Revel.* 1. 5. he not only provided the Medicine, but also dresses the Wound, and binds up the broken in heart, *Isa.* 61. *Christ* presents his Sacrifice and Sufferings continually before God, which is his Burning Incense in the Heavenly Sanctuary, *Revel.* 8. 3. his Blood speaks in Heaven, *Heb.* 12. 24. and by the Spirit (as the Finger of our Great High-Priest, *Levit.* 16. 14.) it is continually, without intermission, according to the Promises, sprinkled on the Consciences of Believers on Earth, *Ezek.* 36. 25.

7. O Bless God for the admirable effects, the excellent fruits that are joyned with, or do follow after *Christ's* being made Righteousness to us. 1. That there is not only Peace, but *Good-will*, Luke 2. 14. not only Enmity is quenched, but Love burns. Sin's place, and the Believing Sinner's too is changed. Sin was before God's Face, *Hos.* 7. 2. but is now cast behind his back, *Isa.* 25. 17. and Reconciled persons are set before his Face, *Psal.* 41. 12. This is matter of Praise, that there are such admirable effects, or consequences of *Christ's* being made *the Lord our Righteousness*. 1. That though the Curse do fall on the Creatures for our sakes, yet it falls not on those that are Justified. When God made a Promise of *Christ* to *Adam*, he does not say, *Cursed art thou*; but *Cursed is the Ground for thy sake*, Gen. 3. 15. 17. God speaks to *Cain* (a Reprobate) in other Language; *Now thou art Cursed*, Gen. 4. 11. God may Curse the Creatures for our Sin, yet the Curse may not light on our persons and Souls. 2. That we are not only pardoned for the present, but secured for the future; God did not only preserve *Noah* from being drowned by the Flood, but doth assure

him that his Sins and the World's, should not provoke him to send a Second Flood on the World, *Gen.* 8. 10. 21. *Gen.* 9. 11. So here, *Christ* stands in the breach, to keep out an Inundation, and Flood of Venegance, and appears at the Bar to prevent the going forth of a Condemning Sentence: As God doth see his Rain-bow in the Clouds, and looks on it, and remembers his Covenant, *Gen.* 9. 13, 14, 15. So *Christ* is a Rain-bow round about the Throne, to secure us from future Storms, and Floods of Evils. That God doth not only hide his Face from our Sins, but also blot out our Iniquities; that they may not, cannot be seen, or read for the time to come, *Psal.* 51. 9. 3. That not only God pronounces a Justifying Sentence in the Court of Heaven; but the Spirit also pronounces this Sentence in the Court of Conscience: Causing the penitent Believer to hear the voice of Joy and Gladness, *Psal.* 51. 8. and sheds abroad the Love of God in the Heart, *Rom.* 5. 5. and seals him unto the day of Redemption, *Ephes.* 4. 30. 4. As *Iesus* did Engage his Heart to come nigh to God as a Surety, and Priest, *Jer.* 30. 21. so he now came, and doth bring us near to God, as Freinds,
 Sup-

Supplicants and Worshippers, 1 *Pet.* 3.
 18. 5. That there is not only Peace;
 but also *Good-will*, Luke the 14. There
 is Grace to Establish our Hearts against
 the dread of Vengeance, and the hor-
 rours of Eternal Death, *Heb.* 13. 9. It
 is sweet when no storm of Vengeance
 hovers and hangs over the Sinners
 Head; no matter of Accusation springs
 up in his Heart, to make him a burden
 to himself, and a terrour to others; O
 what fore Temptations are guilty Crea-
 tures, in the anguish of their minds ex-
 posed to! Sometimes they could wish
 there were no God; or desire themselves
 rather to be annihilated, then to see his
 frowning Face, and feel his punishing
 Hand to Eternity: But the Grace of
 God guards, and Establishes the Heart
 against such dreadful wishes as these.

2. That we are precious in God's
 eyes, *Isa.* 48. 4. Though we are vile
 in our selves, yet we are presented to
 God as Pretious Stones on the Shoul-
 ders and Brest-plate of our High-Priest,
Exod. 28. 12, 21, 28, 29.

3. Though we are unclean in our
 selves, yet by virtue of *Christ's* Righte-
 ousness we are undefiled. The Church
 confesses her Infirmary, and acknow-
 ledges

ledges her Sin, yet *Christ* calls her Unde-
filed; no spot or blemish did cleave,
to her, because She had put on *Christ* for
Righteousness, *Cant.* 5. 2.

4. *Jesus Christ* gives an Inherent Right-
eousness, as well as an Imputed Right-
eousness; as God gives us for our Cloath-
ing both Flax and Wooll, to cover our
Nakedness, *Hos.* 2. 9. Flax is for inward,
and Wool for outward Garments. In-
herent Righteousness may be compared
to Flax, this is near to, and dwells in
the Soul: Imputed Righteousness may
be compared to Wool, as it is a warm
upper-Garment. We need *Christ's*
Righteousness, as a Garment, over all
our Graces, to cover the Imperfection
and Defects that are in them. Our own
Righteousness is compared to a Breast-
plate, *Ephes.* 6. 14. ἐν ἡμῶν, yet a-
bove all, over all, or upon all, we are
bid to take the *Shield of Faith*, *Ephes.* 6.
16. Faith that takes hold of *Christ's*
Righteousness is compared to a *Shield*;
this is a Guard, and Defence for all the
other Pieces of Armour. We are lia-
ble to many Accusations, because of the
weakness of, and the defects that are
in our Breast-plate of Righteousness.
This may be pierc't by Satan's Darts;
and

and our Souls be wounded with Trouble and Terrour; but it is the *Shield of Faith*, taking hold of the Righteousness of *Christ*, that must Ward our Accusations, and Guard us from Terrors. Surely, shall one say, in the Lord I have Righteousness, *Isa.* 45. 24. in the Hebrew it is, *I have Righteousnesses*, in the Plural Number. We have a Robe of Righteousness, *Isa.* 61. 10. this is Righteousness Imputed; and we have a *Breast-plate* of Righteousness, *Ephes.* 6. 14. and this is Righteousness Imparted. When we call the Lord *our Righteousness*, then we our selves are called Trees of Righteousness, *Isa.* 61. 3. as we cannot stand alone, but are carried on the Shoulders of *Christ* our High-Priest, *Exod.* 28. 12. and in the Arms of *Christ* our Shepherd, *Isa.* 40. 11. so we do not grow alone by our selves, but, as Branches, on *Christ* our Root and Vine, *John* 15. 1. 5.

5. 'Tis a great Mercy that our Sins are blotted out, *Isa.* 43. 25. and God will not enter into the City, *Hos.* 11. 9. it is an Allusion to the Angels entring into *Sodom*, to find out matter of Accusation against the *Sodomites*, *Gen.* 19. 3. 5. 18, But as God blots out Sin for the present, so he seeks not out occasions

ons for the future: but when God blots out our Transgressions, only our Good Deeds are Remembred and shewed, *Mal.* 3. 16, 17. A Book of Remembrance was Written for Good Thoughts, Words, Actions, when Sins are expunged, and forgotten for ever. Our sins are removed far from us, as far as the East is from the West, *Psal.* 103. 12. but our Good Works do follow us, to testifie our Sincerity, and to obtain a Reward, *Revel.* 14. 13. God will never remember our Iniquities, *Jer.* 31. 34. but he will never forget his People, *Isa.* 49. 14, 15. nor forget the least of their Services: If it be but a Cup of cold Water given to a Disciple of *Christ*, it shall not be forgotten, but Rewarded, *Matth.* 10. *last.* the greatest Sins are forgotten, and not Revenged on us; the least Service is Remembred and Rewarded in us, *John* 5. 29. *They that have done good shall come forth to a Resurrection of Life.* Tho' they did many evil things, yet they shall be blotted out, and covered, and they shall be pardoned as if they had only done good, and nothing but good. God is Righteous to forgive us our Sins, *1 John* 1. 9. But God is not unrighteous to forget our Labour and Service of Love, *Heb.* 6. 10

6. What

6. What Praise doth this deserve, that our Justification is so inseparably joined with Glorification, *Rom. 8. 30.* Whom he hath Justified, them also he Glorified. Justified persons cannot miscarry, or Perish. The Righteousness of *Christ*, is called Everlasting, *Dan. 9. 24.* and this Everlasting Righteousness is the Foundation of an Everlasting Covenant, *Heb. 13. 20.* Because the Blood of *Christ* is still fresh, therefore the Covenant of Grace, and the way to the Heavenly Sanctuary is still new, *Heb. 6. 8. Heb. 10. 19.* they that do wash their Robes white in the blood of the Lamb, do enter into the Heavenly Sanctuary, and are before the Throne, *Rev. 7. 14. 15.* As *Jesus Christ* being first Justified, *Isa. 50. 8. 1 Tim. 3. 16.* was soon after Glorified, *John 17. 5.* And now Father glorifie me with thy own self. So sin being blotted out, what remains to shut out Justified Persons from the Kingdom, and Glory of God? Not to see God, is the greatest loss and penalty. Where Sin is Forgiven, How can such a Penalty remain?

7. Bleis God that *Jesus Christ* is Revealed to thee, and bestowed on thee as the Lord thy Righteousness. How many Thou-

Thousands of Persons, yea, how many Nations do not hear of this Glorious Righteousness of *Christ*, are utter strangers to this precious Name of his, and have no Interest in this Righteousness of *Christ*. The Soldiers took *Christ's* Coat, and four of them did cast Lots for it, but only one of the four did obtain it, *John* 19. 23, 24. So I may truly say, that scarce one in four of those, that are called *Christians*, do get this Spiritual Garment of *Christ's* Righteousness to put on, and wear. It is a sweet Expression of *Augustin's* on *Psal.* 31. *Ego sorte perveni ad tunicam Christi.* I by Lot came to the possession of *Christ's* Coat: O happy Souls on whom the Lot of free Grace falls, and that get and possess this Coat of *Christ's* Righteousness; *Ephes.* 1. 11. in whom (that is in *Christ*) we have obtained an Inheritance: In the *Greek* it is, *ἐκλήρωθμεν*, that is, we obtained an Inheritance in *Christ* by Lot. The Apostle doth humble himself, and other Christians, and Magnifie God: he did not deserve a Portion in *Christ*, but the Lot of Grace fell on him. The *Ephesians* did not earn any thing, but the Lot of Grace fell on them. O Admire God, Glorifie *Christ*, that you should

sit under the shadow of his Righteous-
 ness, when others are exposed to the
 Schorching heat of the Wrath of God :
 that your Iniquities should be covered,
 when the Sins of others are naked, and
 open before God : that your Transgres-
 sions should be blotted out, when all the
 Wickedness of others stands upon record
 against them till the Judgement of the
 great day. That you (as *Noah*) and his
 Family, should be born up, and carried
 above the Waters, when others, like the
 Men of the Old World, do sink into the
 deep, and Bottomless Sea of the Wrath
 of God. O what Mercy is it that God
 should Cloth thee with the Garment of
 Salvation, and cover thee with the Robe
 of Righteousness ! *Isa.* 61. 10. when
 others have no Ragg to hide their Shame,
 but will be abhorred by God, be loathed
 by Angels, and Saints to Eternity. O
 what Grace is it, that thou, like *Aaron*,
 art hid in a Cloud of *Christ's* Incense,
Levit. 16. 13. when others Stink in God's
 Nostils, and shall be covered with a
 black storming Cloud of anger for ever !
 O that *Jesus Christ* should die for you
 as a Lamb, and then seek you out as a
 Shepherd, to Cloath you with the Fleece
 of his Righteousness, and to feed you
 with

with the Flesh of his Sacrifice, when others Famish their Souls by the Neglect of *Christ's* Feast, and Poyson their Souls by doting on, and glutting themselves with Carnal dainties, Sensual, and Sinful delights! O what Grace is this, that *Jesus Christ* should, as a Surety, undertake for your debts, and as a Sacrifice bear, and bleed for our Sins: That as a Fore-runner should take up, possess, and prepare a place for you in the highest Heavens; that by your Iniquities deserved a place in the lowest Hell. Worthy is the Lamb that was Slain to receive Blessing, Honour, Glory, and Praise, *Revel. 5. 9.* Debtors are the Redeemed Reconciled, and Justified to Render, and ascribe it to him ~~in~~ Time and to Eternity.



T H E

THE
Humble Sinners
Supplication for Pardon,
Opened and Applied,
IN A
SERMON
PREACHED
On the late FAST,
June 26, 1696.

By Samuel Comlyng, M. A. a Minister of the Gospel in *Marleborough.*

London, Printed for Tho. Parkhurst, at the Bible and Three Crowns in Cheapside, near Mercer's Chappel. 1696.



By SAMUEL JOHNSON, M.A. a M.
Director of the College in London

London, Printed for J. Johnson, in Pall-mall, at
the Bible and Trowers, in 1790.
The first Edition, 1790.

To the Right Honourable the
 Lord JAMES RUSSEL, Son
 to the Duke of Bedford, Grace,
 Mercy and Peace be multiplied,
 from God our Father, and from the
 Lord Jesus Christ.

My Lord,

EVery awakened humble Soul should with
 the Publican, cry earnestly, God be
 merciful to me a sinner. Without a par-
 don God's Armoury cannot be shut, or his
 Treasury opened. God cannot take us for
 his Inheritance, Exod. 34 9. Times of re-
 freshment cannot come to us from the presence
 of the Lord, if our sins are not blotted out,
 Acts 3. 19. If our Consciences are not pur-
 ged from dead works with the clean water of
 Christ's Blood, we cannot now walk in peace,
 go out of the world with comfort, enter into
 the heavenly Sanctuary with confidence. How
 the more should pardoning mercy endear God
 to us, and engage us to God? We are natu-
 rally without strength to help our selves, and
 are also ungodly and so provoke God to with-
 hold and deny his help to us. We had rob-
 bed God, and an Arrest should have followed;

and an Execution have taken hold of us. It is God's Right and Royal Prerogative, That his Will should be our Supream Law, and his Glory our last End; but how have we debased God to exalt our selves? how have we as it were spoiled him of his Sovereignty, and justled him out of his Throne to establish our wicked wills, and obtain an absolute, unlimited and an independent liberty. But Jesus Christ died to make satisfaction for the wrong Man had done God, Psal. 69. 4. Then restored I that which I took not away. The first Adam affected to be as God in Knowledge and Independency; the second Adam was condemned for saying he was the Son of God, Mat. 27. 64, 65, 66. and making himself equal with God, John 5. 18. John 10. 36. So Christ paid the Debt he did not contract, and pacified the Wrath he did not provoke. And how much should pardoning mercy engage our hearts to God? The best of men are but reconciled Enemies, released Prisoners, pardoned Malefactors. What mercy is it that he who seeth our sins with indignation, should yet himself cover them in mercy, Jer. 13. last. Psal. 85. 2. That the God that wrote down sin, Isa. 65. 6. should himself blot it out, Isa. 43. 25. Sin is a terrible writing it self, and it draws after it another more dreadful writing, Job 13. 25. Thou writest bitter things

things against me, and makest me to possess the sins of my Youth. The Sentence of Death did use to be written, and then read to Criminals. Sin recorded will procure a written Sentence of Condemnation. Punishment is the Eccho of sin. In this sense Sanctius takes the Hebrew word, Isa. 59. 12. Our sins answer to us. How bad will it be to possess the sins of Youth? The word rendred Youth, Job 29. 4. יוּתִי, signifies also Reproach. It is too often that Youth is perverted so that it is a Reproach to God and to us too. How necessary therefore is a Pardon to cross God's Book, cancel our Bond, and reverse the Sentence of Death? God that wounds us with the threatenings of his Law, heals us by the stripes of Christ. He received Wounds that God might be Just in justifying them that believe in Jesus, Rom. 3. 25, 26. How gracious is God that at once removes from us the Incentives of Wrath, and presents to us the Fuel of Love, Luke 7. 47, 48. How precious should Justification be to us, that hath a sweet retrospect to Election, and as accompanied with, a comfortable prospect of Glory; Whom God predestinated and called, them he justified. Thus we may with admiration look back; And whom God justifies, them he glorifies, Rom. 8. 30. And so we may with Joy look forward: Pardon springs from everlasting Love; flows to,

and issues in eternal Life. What Thankfulness therefore doth it call for? If he justifies, we are no more to fear Crimes past, so they are no more to go on in sin for time to come. Hath not Christ born sufferings enough on the Cross, that men will load him with new Affronts and Provocations? Those do not think Christ's Sufferings to be bitter and heavy, that can make light of, and take delight in sin. The Heart is to be Christ's habitation, Eph. 3. 17. and not the receptacle of any sweet and secret Lust. We that daily need mercy, should not daily provoke anger. As the work of Creation is attended with providence, which is a continual Creation, so the new pardon we need, and God bestows, is a continual Justification; as the Creation would sink without a day by providence to uphold it, so Justification would cease without a daily pardon to continue it. There may be a Pardon before a Trial, to prevent Condemnation, as well as a pardon after Sentence to hinder Execution. That the Blood of Christ, which meritoriously purged sin on the Cross, Heb. 1. 3. may be applied to you, and sprinkled on you, to purge your conscience from dead works to serve the Living God, is the unfeigned and fervent desire of,

Your Lordship's most Humble
and Obligated Servant,

Hilcot, July 1.
1696.

SAMUEL TOMLYNS.

A

SERMON

PREACHED

On the late Fast, on the 26th Day of
June, 1696.

PSAL. LI. 9.

*Hide thy Face from my sins, and
blot out all mine iniquities.*

IN the Text we have the *Psalmist's* Petition for Pardon; but it may be objected, 1. *What need had David to beg Pardon; had not God given it already? Nathan told David, the Lord had put away his iniquity, 2 Sam. 12. 13.* I answer, Though God had pronounced the Sentence of Justification by his Prophets, yet it seems not to be pronounced in, and sealed to *David's* Conscience by the Spirits. Peace is the Fruit of the

Lips, as spoken by God's Ministers, yet it is the Effect of the Spirit, as created in the Soul by it, *Isaiah 57. 19.* The Priest did use to sprinkle the Leper, *Lev. 14. 7.* But though *David* looked on himself as a Spiritual Leper, yet he was not satisfied with the Priest's sprinkling him with the Blood of the Sacrifice; but he sues to God himself to sprinkle him with the Blood of his Son, the thing signified; so it is not enough for Ministers in God's Name to pronounce Pardon; but the Spirit must Ratify it, and Establish Peace in the Soul, else the storm will not cease, the wound be healed, the burden be removed, and the Soul land at the Port of Assurance. The *Psalmist* in the Text doth in an humble way Address to God, *That he would hide his Face from his Sins, and blot out his Iniquities*; he doth imply, that if God's Eye was fixed on his Sins, his Anger might be fired by them; there was Fuel for God's wrath, if God would but behold it; there was matter enough for Accusation, cause enough for Condemnation, if God would but read it; but he begs God would turn away his Face, and shut his Eyes, not observing, or imputing what would be destructive to him;

him; the latter expression in the Text enlarges and encreases the Sense, and heightens the Mercy; he doth not only Pray that God would hide his Face from his Sins, but that he would blot out all his iniquities: A Man may turn away his Face from an Object, and yet the thing still remain as it was, and be as visible, as legible as before; but *David* sues to God, not only to hide his Face from seeing sin, but that he would so blot it out, that it may not any more be visible, legible, or remain to be imputed.

Doctrine. Awakened humbled Souls do cry for this, as the most valuable Mercy, that God would hide his Face from their Sins, and blot out all their iniquities; But what is it for God to hide his Face from Sin? *Answer.* It is not to see and observe it with the Eye of Vindictive Justice. So it is said, *God doth not behold Iniquity in Jacob, nor see Perverseness in Israel, Numb. 23. 21.* God passes by Sin, as if he did not see it, *Nic. 7. 18.* and he passes over the sinner, as if he did not observe his iniquity, *God covers all their sin, Psal. 55. 2.* that it may not be seen; he remembers it no more, that it may not be Punished, *Jer. 31. 34.*

Quest.

Quest. But how can such a request be made to God? How can he hide his Face from Sin? Is this Practicable? For,

1. God is Omniscient, he seeth all the Neighings, Lewdness, Whoredoms of Souls, *Jer. 13. Iast, Prov. 15. 3.*

2. God is Holy, and hath a most pure Eye, *Heb. 1. 6, 13.* tho he cannot behold Evil with Approbation, yet he must needs behold it with indignation, as it provokes his Glorious Eyes, *Isa. c. 3. v. 8.*

3. God is a Just God, he is not regardless of his Honour, careless of his Glory, but he is said, to be Jealous and Furious, *Nabu. 1. 2.* He hath quick, lively, warm Resentments of what grates on his Authority, and affronts his Majesty; he beholds mischief and spite to requite it with disdain, *Psal. 10. 14.* As he is the Judg of the whole World, vengeance belongs to him. *Psal. 49. 1, 2.*

Answer. God could not hide his Face from our Sins, if there were not a most pleasant, grateful, lovely Object provided, towards which he might turn his Face, and on which he might fix his Eye on Mountebul, where the Curses of the Law were pronounced; there the Law was written on Stones, Plaistered
over.

over, and there an Altar was Built, and Burnt-Offerings presented to God, *Deut.* 27. 2, 35. 6. and we have the Truth of both in Christ, the Law is written in his Heart, *Psal.* 40. 8. *and he gave himself an Offering, a Sacrifice of a sweet smelling Savour to God,* *Ephes.* 5. 2. and this Sacrifice did smell the sweetest in God's Nostrils, because it was bound only with Cords of Love, and burnt in Flames of Love. Jesus Christ is the True High-Priest, *Exod.* 28. 36, 38. that was perfectly sanctified, purely and absolutely devoted to God. Holiness to the Lord was engraven on Christ's Heart, and was written on all his Actions, impressed on his whole Life; and when he died for our sins, he rose again for our Justification, and ascended up to Heaven, and appears in the glorious presence of God continually, *Heb.* 9. 23, 24. He hath sprinkled the Tribunal of Justice with his Blood, and burns Incense continually before his Throne. God may turn his Face towards this Grateful and Lovely Object, and behold it with Complacency and Delight, *Isa.* 42. 1. *Matth.* 3. 17. Christ's Undertaking as a Surety, was the very Foundation of this Petition; *Hide thy Face from my sins, and blot out all my iniquities.* Sins must be covered

vered with somewhat, that they might not be seen; and what could this be but the Righteousness of our Mediator. Iniquity must be blotted out with something; and what is that but the Blood of our Surety and Sacrifice?

Quest. But why is it so desirable and valuable a mercy for God to hide his Face from our sins, and to blot out our iniquities? I shall answer to each of these distinctly.

Ans. 1. It is most desirable that God would hide his Face from our sins: For, First, It is a most dreadful Evil for God to set our sins before him; for them to be remembred by him, and to be continually before him, Psalm 109. 14, 15. This is there mentioned as the most terrible Imprecation: Moses sadly complains thus, Psalm 90. 8. Thou hast set our iniquities before thee: our secret sins in the light of thy countenance. It is sweet for Souls to walk in the Light of God's countenance, Psalm 89. 15. but it is dreadful for sin to be set in the Light of God's countenance: for God to use and exercise his Omniscieny, to view sin well, to contemplate to the utmost the Evil, the Filth, the Deformity that is in.

in it, and all the Aggravations of it, and to set all in a full, clear and perfect Light. Here are Two Expressions, our sins, and our secret. There is no more in the Original, חֲטָאָה, but our secret. Chemnitius, in *Exam. Concil. Trident. cap. de pec. Orig.* doth by, *our secret*, understand Original Sin. Though the Fruits of it are Evident and Notorious to the World, yet the Root is secret and hidden to most in the World. One *Butler* that lived in *London*, and was for Murder Condemned to Death, being discoursed with in *Newgate* by Alderman *Titchborn*, did ingenuously confess he was an utter stranger to Original Sin; he knew nothing of it till he was by the Alderman instructed about it. Taking the words of *Moses* in this sense, this Interpretation is to be given, That God took a full View both of Original and Actual Sin; of the Root, and its Fruits; of the Fountain, and all its Streams; of the evil Treasure that is in the Heart, and all the Corrupt Thoughts, Words and Actions, that were as Pieces Coined out of it: God observes also the actual Sins that are Secret to, and hid from Men; that are either wholly concealed, or palliated, and flourished, and painted over

over with specious excuses and pretences; *Hof. 11. 7.* Tho there be a Beautiful Tomb of Professions above, yet he seeth the corrupt rotten Heart that is underheath, *Matth. 23. 37.* Yea; God seeth which way the Heart doth hang and sway before sin is actually conceived and brought forth, *Deut. 31. 21.* *I know,* saith God, *their imagination, which they go about, even now, before I have brought them into the Land;* God did know the Bent, the Bias, the Propension, and inclination of the *Israelites* Hearts toward Idolatry, before he brought them into *Canaan*, he knew what they would be, and do: This God did set in the light of his Countenance. Now it is Terrible for God thus to set sin before him.

For, 1. Sins thus set before his Face, do provoke him to turn away, and hide his gracious Countenance from Sinners, *Deut. 21. 18.* *I will surely hide my Face in that Day, for all the Evils they have wrought.* He doth threaten the same, *Deut. 32. 20.* If God doth but turn away his Face, Enemies will break in upon us, and Evils will over-whelm us, *Ezel. 7. 22.* Yea, by our Sins, we deserve forever to be cast away from God's Gracious and Glorious Presence. *Cast me not*

away

away from thy Presence, saith David, *Psal.*

51. 11.

2. Sin set before God's Face, doth provoke God's Anger against the Soul; it kindles Displeasure against the sin, and it stirs up God to pour it out on the sinner, *Ezek. 38. 18. My Fury came up into my Face.* Fury may be kept secret some time in God's Heart, but it will come up into his Face, and be openly manifested and expressed by the Judgments inflicted by his hand.

1. God will set his Eyes on sinners for Evil, *Amos 9. 8. Behold the Eyes of the Lord are on the sinful Kingdom to destroy it from off the Earth, Psalm 34. 16. The Face of the Lord is against them that do Evil, to cut off the Remembrance of them from off the Earth.*

2. God will remove sinners out of his sight, *Jer. 15. 1. Cast them out of my sight, Jer. 23. 39. I will cast you out of my presence, 2 Kings 17. 23. The Lord removed Israel out of his sight, and cast Judah and Jerusalem also out of his presence, 2 Kings 24. 20. And God removed Judah out of his sight, 2 Kings 24. 3. because the King and the People did evil in his sight, 2 Kings 24. 9, 19. They were not cast out of the sight of God's*

God's Omniscient Eye, but from the Eye of his gracious and Fatherly Providence.

3. God will at last Rain a Hell from his Angry Face, *2 Thes. 1. 9. Those that known not God, and obey not the Gospel, shall be Punished with everlasting Destruction from the Presence of the Lord, ἀπὸ τοῦ προσώπου τοῦ κυρίου, from the Face of the Lord;* the same Face shall shine a Heaven of Happiness into the Souls of the Saints, and shall Frown an Hell of Misery into the Souls of the Wicked.

2. If God hide his Face from our Sins, Love will come up into his Face, and look out at his Eyes on Believers, and Saints, *Psal. 4. 6. Lord lift thou up the light of thy Countenance on us;* the Love that was secret, and hidden in the Heart, comes up into his Face, and is manifested to, and shed abroad in the Hearts of Believers by the Holy Ghost, *Rom. 5. 5. Cant. 8. 10. I found Favour in his Eyes, Love and Kindness sparkles in, and looks out from the Eyes, God looks with a pleasing Countenance on his People;* the Spiritual Day doth break and Dawn, and the Sun of Righteousness doth Arise, and Shine in the Hearts of Believers, *Malachy 4. 2.*

Psal

Psa. 130. 5, 6. and the Countenance of God is said to behold the upright, *Psal.* 41. *last.* that is, with complacency and delight; he withdraweth not his Eyes from the Righteous, *Job* 36. 7. He sets his Eyes on them for good, *Jer.* 24. 6. *I will set mine Eyes on them for good.* If Sin be not set before God's Face, God may take good out of his Treasury for us, and bestow it on us, *Hos.* 14. 2. yea, God will set us before his Face for Ever, *Psal.* 41. 12. *That we may still dwell in his Presence,* *Psal.* 140. *last.* and behold his Face in Righteousness, *Psal.* 17. *last.* *Psal.* 16. *last.*

2. It is most desirable for God to blot out all our Iniquities; for,

1. It is the most dreadful Evil and Curse that can be wished, for Sin not to be blotted out, *Psal.* 109. 14. *Let not the Iniquity of his Mother be blotted out.*

2. If God do not blot out Iniquitie, he may by sudden Judgement, and sore Vengeance, blot persons out of the Land of the Living, *Gen.* 7. 4. *Every*

D d

Living

Living Substance that I have made, I will destroy, in the Hebrew it is, *והמחני*, *I will blot out.* Corrupt Men are Evil lines of being, and it is said, *It repented God that he had made Man on the Earth, it grieved him at his Heart,* Gen. 6. 5. Man is so cross, and contrary to the very end of his Creation, that God did blot out the Old World of Men by the Flood; if Men are bloted out of the World in their Sins, Where must they be lodged but in a miserable Eternity?

3. If we consider what Sin is, What a valuable Mercy is it for it to be bloted out?

1. It is a mist, a thinner, or a thicker Cloud, according to its Nature, and aggravations, *Isa. 44. 22. I have blotted out as a thick Cloud thy Transgressions, and as a Cloud thy Sins.* Sin is as a hiding Cloud, it hinders the light of God's Countenance from shining on us, *Isa. 59. 2. Your Sins have hid his Face from you.*

2. It is as a storming Cloud, *Psal. 11. 6. The Lord will rain Fire and Brimstone on the Wicked, this shall be the portion of*

of their cup. If Men suffer here, *They are cast into the band of their Transgression*, Job. 8. 4. In the *Hebrew* it is, *that God did cast Job's Children into the band of their Transgression*. If their Iniquities are punished hereafter, they do for them fall into the hands of God, *Heb. 10. 31.*

2. Sin is a debt, *Matth. 6. 12. Forgive us our debts.* These debts are recorded in the Creditor's Book. God saith, *Behold it is written before me, Isa. 65. 6.* and it is registred also in the debtor's Book, *Jer. 17. 1.* It is *written*, it is *graven* (that is *the Sin of Judah*) *on the Table of their Heart.* Sin is called a debt, because the Sinner owes God Glory to be raised out of his Sufferings, and Eternal Torments. And it is desirable this debt should be blotted out to prevent God's arrest, and our Eternal Imprisonment.

3. Sin is a crime, a capital crime, and that which is kept safe as matter of accusation against the Sinner. It is as it were *sowed up in a bag*, *Job 14. 17.* As the depositions of Witnesses, and the

confessions of Malefactors are kept safe, against the Assizes and day of Trial. Yea, Mens Sins are sealed up among God's Treasures, *Deut. 32. 34.* God speaks of the *Israelites* bitter and corrupt Fruit, and then puts this question, *Is not this laid up in store with me? Is it not sealed up among my Treasures.* God hath a Treasury of knowledg of all past things, and Sins are sealed up among these Treasures. But what a kind of capital crime is Sin? I answer;

1. It is Rebellion against God. *I have Nourished, and brought up Children, and they have Rebelled against me.* A Rebellious Subject with us, a Rebellious Son among the *Jews*, was put to Death: What Homage do we owe to God our King? What Obedience should we render to God our Father?

2. Sin is Spiritual Whoredom and Adultery, *Hos. 4. 12.* *They have gone a Whoring from under their God: Thou hast destroyed such as go a Whoring from thee;* *Psal. 73. 27.* Adultery was capital, it was punished with death by the Law of God; Men loath God, and love the Creature.

3. Sin

3. Sin is Robbery and Stealing, *Mal.*
 3. 8. *Ye have Robbed me.* God saith, *My*
Son give me thy Heart, *Prov.* 23. 26.
 But the Heart of Men goeth after their
 Coveteousness, *Ezek.* 33. 31. Though
 they are by Baptism, and a Solemn
 Covenant, devoted to God, yet they
 Sacrilegiously alienate themselves from
 God, *Isa* 24. 5. *They broke the Everlasting*
Covenant. Is it not our benefit to have
 our Crimes blotted out?

4. If Sin be not blotted out, God can-
 not write his Laws in our Hearts, *Jer.*
 31. 33, 34. God promiseth *to write his*
Laws in the Heart. And why? It is thus
 answered, *vers.* 34. *For I will forgive*
their Iniquity, and I will Remember Sin
no more. Forgiveness of Sin is the root
 of all the Promises, and Covenant-
 Blessings.

5. God cannot record any Good
 thoughts, words or works of ours, if
 Sin be not blotted out, *Mal.* 3. 16. *A*
Book of Remembrance was written before
him for those that feared the Lord, and
thought on his Name. Sin doth so cor-
 rupt,

rupt, and stain our best Works, that, nothing might be recorded for our honour or advantage. *Nehemiah* prays, that *God would not wipe out his good deeds*, Neh. 13. 14.

6. If Sins be not blotted out, the time is coming when God's Book will be opened, *Revel. 20. 12*. God will review Men's Sins, look on them, and read them over to Sinners for ever. Yea Conscience also will repeat them over, upbraid with them, Condemn, Lash and Scourge for them to Eternity. *This is the Worm that never dies*, Mark 49. 46, 48. *Job* saith, *That his Heart should never Reproach him*, Job 27. 6. But the Hearts of Unpardoned Sinners shall ever Reproach them for their folly; Ingratitude, Perverseness, and Obstinacy against God, that they had a *Heart of Stone* that would not relent, *Ezek. 36. 26*. An *Iron sinew* that would not bow and yield, *Isa. 48. 4*. I come now to the use of the *Doctrine*.

1. Use. This may inform us of the great difference that is between Saints and the Wicked of the World. *David* desires

desires nothing more, than that God would hide his Face from his Sins, and that, both in a way of Mercy and Righteousness; they long to have somewhat offered to God's Eye, that may indeed pacifie his displeasure and turn his angry Countenance away from their Sins, and they know nothing can do this but the Obedience and Sacrifice of *Christ*, *Rom. 5. 19.* But the Wicked do harden themselves in Sin, and quiet themselves under guilt quite another way. He thus feeds his unbelief, *Psal. 10. 11.* *He hath said in his Heart, God hath Forgotten: He hideth his Face, he will never see it,* verse 13. *The Wicked contemn God: he hath said in his Heart thou wilt not Require it.* They think God lyes on a Couch of ease, not that he sits on a Throne of Majesty, and a Tribunal of Justice: they foolishly imagine, that God will not call for an Account from Men, or call for a Sword of Justice to awaken against them. They think there is no danger from God's Frowning Face: that no Storm is to be dreaded from his Angry Countenance: they account that God is not concerned about their Transgressi-

ons : that he dislikes them as little as they, or forgets them as much as they, Faith Cures the Wound in Saints : but Unbelief Skins it over in the Wicked.

2d. Use. 1. I would Exhort you to make the same Petition, to pursue the same Request with *David*, *That God would hide his face from your sins, and blot out your Iniquities.*

2dly, If God hath blotted out your Iniquities, O! be Thankful for so great a Mercy.

1. Consider the Evil that will follow, if God hide not his Face from our Sins.

1. Our Sins must and will be set in order before our Faces, *Psal. 50. 21. I will reprove thee, and set the things thou hast done in order before thee :* As a skillful Lawyer that is to prosecute a Traytor, he draws up the Charge, opens the Evidence, aggravates the Crime of him that is Impeached and Arraigned : branches out all the particulars that may Black and Burden the Malefactor : so God

God himself will be Plaintiff, the Accuser, the Witness, and the Judge too, *Isa. 3. 13, 14. Micah 1. 2, 3. Isa. 3. 22.* God will search out the Iniquities of those he doth not pardon, *Psal. 10. 5.* God will not omit, or forget any of them, *Amos 8. 7. The Lord hath Sworn, Surely I will never forget any of their works.* Sinners must see their folly, their deformity, their ingratitude, all their horrid Crimes committed against God, and their eyes shall be fixed on this dismaying and terrible Object, as they shall never look off from it, or see any thing else to comfort them.

2. Thou must be cast out of God's gracious presence. The Jews that submitted not to the Righteousness of God, *Rom. 10. 3.* and so lay under Guilt, are said to be cast away, *Rom. 2. 15.* God threatned *Israel* to drive them out of his House, *Hos. 9. 15.* and to cast them away, *Hos. 9. last.* The dreadful casting away is at last, *Matth. 13. 48.* the bad Fish, to their eternal Infamy and Reproach, are cast away. This is an evil that *David* did most dread, and deprecate; *Cast me not away from thy presence, Psal. 51. 11.* This was that which even
Cain

Cain, a Reprobate, had some sence of, as a bitter evil, *From thy Face shall I be hid*, Gen. 4. 14. if our sins are, and remain before God's Face, we shall be banished out of his gracious Presence for ever.

3. These must behold God's Angry Frowning Face. It was terrible to *Zedekiah* to see the Face of the King of *Babylon*, that he had highly provoked; this *Jeremiah* threatens, Jer. 32. 4. *Thy eyes shall see his eyes*. But how much more dreadful is it to see the Face of an Angry God? *David* was not able to brook, and bear this: therefore he cries out, *Hide thy Face from my sins*. Every Frown of God was as an Arrow piercing his Heart; as a Sword wounding his Soul. If the displeased countenance of a Father be so terrible? What will the Ireful Look of an Incensed, and Inexorable Judge be? *Job* 34. 29. *When he hideth his Face, who can then behold him?* If God hide his Pleasing Countenance, who can behold his Angry Face, *Psal.* 76. 7. *Who may stand in thy sight, when once thou art Angry.*

4. If God hide not his Face from thy Sins, thy eyes must see thy Destruction,

ction, *Job* 21. 20. Thou that wouldest not believe the Threatnings of Vengeance, must see the Fury of God poured out on thee; thou shalt see thy Judge come in the Clouds, *Revel.* 1. 7. thou shalt be brought forth to Judgment, *Job* 21. 30. and then soon be hurried away, and led forth to Execution, *Psal.* 125. *last.* thou shalt be presented before the Face of God, and then fall into his Punishing hand.

2. Consider what Mercy will follow, if God hides his Face from thy Sins.

1. If God doth hide his Face from your sins, he will no more hide his Face as an Enemy from your Soules, *Ezek.* 39. *last.* *I will no more hide my Face from them: For I have poured out my Spirit on the House of Israel.* God can never totally withdraw from those, on whom he poures out his Spirit; yea, the Spirit holds and establishes their hearts, that they can never finally depart from God. Where the Blood of *Christ* is sprinkled on, his Spirit is also put into the Soul, *Ezek.* 36. 25. 27. if God hides his Angry Face, he sheweth his Pleasing Countenance :

tenance: when he doth abscond hel from us, then he manifests Heaven to us. The Angry look of God on the Sins and Soules of Sinners, is a Hell; but the lifting up of the Light of his Countenance makes a Heaven.

2. If God hide his Face from our sins, he will not hide his Commandments from us, *Psal. 119. 19.* but will teach us his Statutes, *Psal. 119. 102.* *Thou wilt guide me by thy Counsel, and afterward receive me to Glory, Psal. 73. 24.*

3. This will be the end of God's afflicting of us, to hide Pride from us, *Job 33. 17.* to hide that from us which we are so prone to seek after; he will hide the filthy Matter of, and Temptations to Pride from us.

4. Adversaries shall be defeated in their hopes and designs, *Jer. 50. 20.* *The Iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.* Who should seek for Israel and Judah's sin? I Answer, Satan, the Babylonians, the Enemies of the Church of God. The Chal-
deans

deans said, they did not offend in Killing and Captivating the *Jews*, because they sinned against the Lord, *Jer.* 50. 7. And as their sins brought them into Captivity, so they thought they would still have held them in Bondage : they fought for their sins to hold them in perpetual slavery, and to keep the Yoke on them. *Satan* resisted *Joshua* the High-Priest, and seems not only to charge him, but also to accuse the *Jews* ; and therefore *Christ* the *Angel* saith, *The Lord that chose Jerusalem rebuke thee*, *Zech.* 3. 1, 2. The filthy Garments are taken from *Joshua*, and his Iniquities did pass away, *Zech.* 3. 4. And God promiseth to remove the Iniquity of the Land in one day, *Zech.* 3. 9. and so though the *Babylonians* fought the *Jews* sins, yet they were not found.

5. God himself will be a hiding-place to those, from whose sins he hides his Face, *Psal.* 119. 114. *Thou art my hiding-place, and my shield*, *Psal.* 143. 9.

I flee unto thee to hide

me. * As the Secret of

God is with their Souls to comfort them,

Psal. 25. 14. so the Secret of God is on their

* *The Judge himself is a Hiding-place.*

their Tabernacles, *Job* 29. 4. to protect them. They are the most likely Persons to be hid in the day of Wrath, *Zeph.* 2. 3. yea, God hides them in the very Grave, *Job* 14. 13. *O that thou would'st hide me in the Grave until thy wrath be past.* We must come to God to hide us from his own Wrath. As the Souls of Saints are hid in Heaven from eternal evils, so their Bodies are hid in the Grave from Temporal Sufferings. The Grave, that is a Prison to the Wicked, to reserve them in for Eternal Vengeance, is to Believers a Hiding-place from Temporal Afflictions.

6. If God hide his Face from our sins, we shall see his Face in Ordinances here, and in Glory hereafter.

1. They shall see God's Face in Ordinances here. *David* longed to see God's Power and Glory, as he had seen it in the Sanctuary, *Psal.* 65. 2. *They may call on God, and he will be gracious to them, and they shall see his Face with joy,* *Job* 33. 26.

2. They

2. They shall see his Face in Glory ,
*Revel. 22. 4. They shall see his Face, and
 his Name shall be in their Forehead: As
 for me (saith David) Psal. 17. last. I
 will behold thy Face in Righteousness.*

3. We have in these days of the Go-
 spel great Incouragements, strong In-
 ducements to prefer this Petition. God
 did, for a time, cloud and hide his Face
 from *Christ*, did cut him off, and blot him
 out of the *Land of the Living*, *Psal. 22. 1.*
Iſa. 53. 8. *Jesus Christ* entred into deep
 waters, *Psal. 69. 1, 2.* the floods of Sor-
 row, Reproach and Sufferings did over-
 flow him: and now we may cry to God
 out of our depths, *Psal. 130. 1.* *Out of
 the depths have I cried to thee, O Lord, out
 of a depth of Guilt, Trouble and Anguish.*
Jesus Christ came into the Depths, and
 we may confidently cry to God to raise
 us out of our Depths. The Blood of
Christ, as to Worth and Merits, is a deep
 Sea; and we may trust on God, through
Christ, to drown our sins in the depth of
 this Red-Sea, *Micah 7. 19.* *Thou wilt
 cast all their Sins into the depths of the
 Sea.* *Christ* hath provided Spiritual
 Red-ink enough. Though *Christ* shed
 his

his Blood but once, yet God may 1000 and 10000 times over dip his Pen in the Blood of *Christ* and blot out all our Sins we Commit. It was painful to *Christ* to shed his Blood, but it is pleasant to him to wash Souls in it. A dark night came on *Christ*, but we may wait for the dawning of a Comfortable and Joyful Morning, *Psal.* 130. 5. 6. The Righteousness is brought by which we may be Justified, the Blood is shed in which we may be washed from all our Sins, 1 *John* 1. 7. Men did hide their Faces from *Christ* under his Sufferings, as a ghastly ungrateful object, *Isa.* 50. 3. Being so Buffeted, Spit on, Crowned with Thorns, but we may lift up our Faces to him being now Justified by the Father, Seated in his Throne, and Crowned with Glory.

I shall speak something by way of Direction, both how we may obtain the blotting out of our Sins, and how we ought to walk futable, and answerable to so great a Mercy.

1. We must see and know our Sins, be sensible of them, afflicted for them, burdened under them, *Psal.* 51. 3. I
acknow-

acknowledge, or as others Render the Hebrew word, *I know my Iniquity*, Isa. 59.

12. *As for our Iniquities we know them.*

- Why did the *Psalmist* so earnestly beg that God would blot out his *Transgressions*, and wash him from his *Iniquities*? He renders this reason of his petition, *I know my Transgressions*, that is, how much they offend and provoke thee, and how much they defile and deform me. He, that is not burdened, will not cry to be eased: he, that is not wounded, will not sue to be healed: he that beholds not his debt, will not press for the cancelling of his bond. And we must see Sin, and abhor and detest it, and forsake it: Shall we seek to God to put it away as Evil, and yet we harbour it in our Hearts, and indulge it in our practice, as good? It must be hid not only from the Eye of God's vindictive Justice, but also from the Lustful Adulterous eye of our Souls.

- 2. You must see *Christ*, and Believe on him, *John* 6. 40. *He that seeth the Son and Believeth on him shall not perish, but have Everlasting Life.* The Curses of the Law are *Amen* to those that are out of *Christ*, *Deut.* 27. last. But the

Ec

Promises

Promises of the Gospel are *Yea*, and *Amen* to those that are in *Christ*, 2 *Cor.* 1. 20. If *Christ* had not carried our Sins upon the Tree, 1 *Pet.* 2. 24. we must have born them, and they would have sunk us down into the Bottomless pit. Though God doth pardon, and put away Sin Judicially, as a King, 2 *Sam.* 12. 13. yet it is *Jesus Christ* that puts it away Meritoriously as a Priest, *Heb.* 9. 26. As you know your Iniquities, so, you must know *Christ* to take them away, *Isa.* 53. 11. *By his knowledge shall my Righteous servant Justifie many: for he shall bear their Iniquities:* He did bear them for a time, that they might not be bound on us to Eternity.

3. We must earnestly desire God, not only to hide his face from our Sins, but also to turn our eyes from beholding vanity, *Psal.* 119. 37. How sweetly do these two petitions harmonize, and agree? *Lord bide thy Face from my Sins, and turn away my eyes from beholding vanity. Lord sheath thy Sword towards me, and lay thy ax to the root of in-dwelling Sin. Lord forgive all my wrong steps and wandrings, and Lord order my steps*

thy word, and let no Iniquity have Dominion over me, *Psal.* 119. 133. Lord blot my Sins out of thy Book, mortifie them in, and root them out of my Heart. I have wandred from thee, I have walked contrary to thee, too Long already, but now Lord quicken, and lead me in the way Everlasting, *Psal.* 119. 37. *Psal.* 139. last.

4. Your Sins must still be before you to humble you, *Psal.* 51. 3. Though they are not before God's Face to destroy you, *Psal.* 109. 14, 15. Though God will not Remember them, to throw you down to Hell for them, *Jer.* 41. 14. yet you must Remember them, *Ezek.* 36. 31. to cast you down to the dust for them.

5. You must set no evil thing before you, *Psal.* 101. 3. you must not delight in any Sin, or practise it. Shall God cast Sin behind his back, and shall you set it before your Face?

6. You must still Set the Statutes and Laws of God before you, *Psal.* 119. 30. I have chosen the way of truth, thy
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Judgements have I set before me. As a Scholar sets his Copy before him, orders his pen, and shapes his Letters by it, so we must eye the Rule, and govern our actions by the Law of God.

2d. Branch of the use of Exortation: Is the blotting out of Sin so valuable a Mercy? Is the hiding of God's Face from your Transgressions so desirable a thing? O then be exceeding thankful for it, Hos. 14. 2. Take away Iniquity, so will we render the calves of our lips. Ascribe Glory to him that hath loved you, and washed you from your Sins in his own Blood, Revel. 1. 5, 6. This is a Mercy that seems to work things that are contrary: it shuts the Mouth, Ezek. 16. last. and yet it opens the Lips, Psal. 51. 15. it shuts the mouth from boasting, or pleading our own works, Ezek. 16. last. That thou mayest Remember and be confounded, and never open thy mouth any more: Because of thy shame, when I am pacified towards thee, for all that thou hast done. But pardon opens the lips to praise God, Psal. 51. 14. 15. Deliver me from Blood Guiltiness, and my Tongue shall Sing aloud of thy Righteousness, open thou

thou my lips, and my mouth shall shew forth thy praise. Guilt seals up the lips, and deadens the Heart, as to praising of God. The Gentiles were unthankful for all their common benefits, *Rom. 1. 21.* but it was God's great design to bring them to Glorifie him for Reconciling, Justifying, and pardoning Mercy, *Rom. 15. 9.* that the *Gentiles* may Glorifie God for his Mercy. O therefore Glorifie God for pardoning of you.

1. That Sin which was before God's Face, *Hof. 1. 2.* should be cast behind his back, *Isa. 8. 17.*

2. You have hid your Faces from God and his Laws, *Jer. 2. 27. Ezek. 22. 26.* God charges the *Isarelites* that they hid their eyes from his Sabbaths, turned to him the back and not the Face, *Ezek. 23. 35.* that they cast his word behind their back, *Psal. 50. 17.* and cast himself behind their backs; And is not this a strange return, a wonderful Retaliation, that God should cast the *Sins of Transgressours behind his back?* *Isa. 38. 17.*

3. If God had not in Mercy hid his Face from your Sins, he would in Wrath have hid his Face from your Souls, *Psal.* 27. 9. *Hide not thy Face far from me, put not away thy servant in anger.* This we deserved if God not turned himself from his fierce anger, *Psa.* 85. 3. he might have been angry with us every day, *Psal.* 7. 11. we might have spent all our days in his Wrath, *Psal.* 90. 9. yea, God might have been angry with us for ever, and drawn out his Wrath to all Eternity, *Psal.* 85. 65. What Grace is this that God will not keep anger for ever? *Jer.* 2. 13. but will keep Mercy for ever, *Psal.* 89. 28.

4. If God's anger had not been turned away, *Hof.* 4. 4. our Sins would have hid God's Face, *Isa.* 59. 2. and have turned away good things from us, *Jer.* 5. 26.

5. That God should hide his Face from *Christ* for a time, *Psal.* 22. 23. that he might not hide his Face from us for Eternity. *Christ* by his Suretyship made a breach for Sorrow and Suffering to flow in upon himself, that he might
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stop the breach that Wrath, and destruction might not break in, and overwhelm us.

6. Our Lusts would have drowned us in destruction, but *Christ* hath drowned them in the deep Red-sea of his own Blood, *Tim.* 1. 6. *Micah* 7. 18. 19.

7. That God that hides his Face from ous Sins, desires to see our Faces as Supplicants and petitioners, *Cant.* 2. 14. yea *Jesus Christ* Interceeds, that we may see and pratake of his Glory, *John* 17. 24. 2 *Thes.* 2. 14. That Clouds of darkness may be for ever scattered, an Inheritance in light, and Crowns of Glory be obtained.

F I N I S.

BOOKS Printed for *Tho. Parkhurst*.

THe Great Duty of Christians to go forth without the Camp to *Jesus*, in several Sermons on *Heb.* 13. 13.

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B. J. M. M. M.
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